

THE FORME OF

PRAYERS AND MINIS-
TRATION OF THE SACRA-

ments &c. vsed in the English Church
at Geneua, approued and receiued by
the Church of Scotland. whereunto
besydes that was in the former boke,
are also added sondrie other pray-
ers, with the whole Psal-
mes of Dauid in
English me-
ter.

The contents of this boke are con-
teined in the page following.


I. CORINTH. III.

No man can lay any other fundation, then
that which is laid, euen Christ Iesus.

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BY ROBERT LEKPREVIK.

M D. L X I I I I.

Anno Dom. 1623. Octobris 6^o
Richardus Thomson Lincol. 
socius CCC donauit hunc librum eidem.

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Sonne yefsch. H. M.	Goldē nōber.	S.	Change of the moon. H. M.	January. 31. D.	Sonne fench. H.M.
8. 25.	19.	A	3. 28. B.	Circum. i.	3. 35.
	8.	b	9. 27. B.	ii.	
	16.	c	9. 42. A.	iii.	
		d		iiii.	
8. 19.		e		v.	3. 41.
	13.	f	1. 44. A.	vi.	
		g		vii.	
		A		viii.	
		b		ix.	
8. 11.	10.	c	9. 35. B.	Sone in x.	3. 49.
		d		Aquari. xi.	
	18.	e	4. 33. B.	xii.	
		f		xiii.	
		g		xiiii.	
8. 2.	15	A	6. 4. B.	xv.	3. 58.
		b		xvi.	
	12.	c	5. 34. B.	xvii.	
		d		xviii.	
		e		xix.	
7. 53.		f		xx.	4. 7.
	9.	g	9. 54. B.	xxi.	
	7.	A	7. 37. A.	xxii.	
		b		xxiii.	
		c		xxiiii.	
7. 43.	14.	d	2. 40. A.	con. pau. xxv.	4. 17.
				x. ij.	



		c			xxvi.	
		f			xxvii.	
		g			L. xxviii.	
11.		A	4. 29. B.		xxix.	
19.		b	11. 11. A		xxx.	
8.		c	10.. 33. A		xxxi.	
Sonne ryf. th.	Goldē nōmb.	S.	Change of the mone.	February. 28.		Sonne fetter h.
H.M.			H. M.	D		H. M.
7. 27.		d		i.		4. 33.
	16.	e	8. 27. B.	Pur. ma.	ii.	
		f			iii.	
		g			iiii.	
7. 19.	13.	A	3. 3. B		v.	4. 21.
		b			vi.	
		c			vii.	
		d			viii.	
	10.	e	4. 24. B.	Sone in	ix.	
7. 9.	18.	f	8. 3. A.	Pifcis.	x.	4. 51.
		g			xi.	
		A			xii.	
	15.	b	4. 14. A		xiii.	
		c			xiiii.	
6. 56.	12.	d	10. 40. A		xv.	5. 4.
		e			xvi.	
		f			xvii.	

		g		xviii.	
6. 44.	9.	A	11. 4. A.	xix.	
		b		xx.	5. 16.
	17.	c	9. 42. B.	xxi.	
		d		xxii.	
		e		xxiii.	
6. 33.	14.	f	2. 14. B.	xxiv.	
		g		xxv.	5. 27.
		A		xxvi.	
	11.	b	10. 45. A.	xxvii.	
		c		xxviii.	
	19.	o	3. 57. A.	xxix.	
Sonne ryseth. H. M.	Goldé nô ber.	S.	Change of the moon H. M.	Marche. 31. D.	Sonne setteth H. M.
6. 21.		d		i.	5. 39.
	8	e	11. 9. B.	ii.	
	16	f	6. 10. A.	iii.	
		g		iiii.	
6. 14.		A		v.	5. 46.
	13	b	5. 57. A.	vi.	
		c		vii.	
		d		viii.	
		e		ix.	
6. 0.	10.	f	7. 27. A	x.	
		g		So in Ari. E xi.	6. 0.

5. 51.	18.	A	9. 31. B.	6. 9.	xii.
		b			xiii.
	15.	c	2. 12. B.		xiiii.
		d			xv.
5. 39.		e		6. 21.	xvi.
	12.	f	4. 20. A.		xvii.
		g			xviii.
		A			xix.
5. 27.		b		6. 33.	xx.
	9.	c	11. 15. B.		xxi.
	17.	d	7. 42. A.		xxii.
		e			xxiii.
		f		anu.ma.	xxiiii.
	14.	g	4. 32. A.		xxv.
		A			xxvi.
	11.	b	3. 40. A.		xxvii.
		c			xxviii.
		d			xxix.
	19.	e	7. 24. B.		xxx.
	8	f	7. 53. A.		xxxi.
Sonne ryfeth.	Goldē nōber.	Change of the monc.	Aprill. 30. D.	Sonne fetteth	
H.M	S.	H. M.		51. 142.	
5. 11.				649.	
	16.	g		2. 59. B.	i.
		A		ii.	
		b		iii.	
		c		iiii.	

5. 1.	13. d	9. 48. B	v.	6. 59.
	e		vi.	
	f		vii.	
	g		viii.	
	10. A	9. 43. B	ix.	
	18. b	0. 14. A	x.	
4. 50.	c		Sone ruxi	7. 10.
	15. d	0. 29. A	Gaur. xii.	
	e		xiii.	
	f		xiiii.	
4. 38.	g		xv.	7. 22.
	12. A	9. 20. B	xvi.	
	b		xvii.	
	c		xviii.	
	9. d	7. 4. A	xix.	
4. 30.	e		xx.	7 30.
	17. f	4. 4. B	xxi.	
	g		xxii.	
	A		xxiii.	
4. 19.	14. b	3. 59. B	xxiiii.	
	c		xxv.	7 41.
	d		xxvi.	
	11. e	6 33. B	xxvii.	
	19. f	7. 9. A	xxviii.	
	g		xxix.	
	8. A	3. 39. B	xxx.	
			VV.	

Sonne. ryfeth. H. M.	Goldē nōber.	S.	Change of the mone. H. M.	May. 31. D.	Sonne fetterh. H. M.
4. 7.	16.	b	11. 35. B.	Phil. & i.	57. 53.
		c		Iacob. ii.	
		d		iii.	
		e		iiii.	
3. 59.	13.	f	1. 27. B.	v.	8. 1.
		g		vi.	
		A		vii.	
	10.	b	8. 5. A.	viii.	
		c		ix.	
	18.	d	4. 48. B.	x.	
	15.	e	11. 29. A.	xi.	
3. 49.		f		xii.	8. 11.
		g		xiii.	
		A		xiiii.	
		b		xv.	
	12.	c	0. 40. B.	xvi.	
		d		xvii.	
		e		xviii.	
	9.	f	2. 47. B.	xix.	
3. 36.	17.	g	11. 38. B.	xx.	8. 24.
		A		xxi.	
		b		xxii.	
	14.	c	6. 10. A.	xxiii.	
		d		xxiiii.	

The Sonne
in Gemini.

3. 30.	e	6. 14. A.
11.	f	
	g	
19.	A	4. 32. B.
8.	b	10. 14. B.
16.	c	8. 38. A.
	d	

xxv.	8. 30.
xxvi.	
xxvii.	
xxviii.	
xxix.	
xxx.	
xxxi.	

Sonne
ryseth.
H.M.
3. 24.

Goldē
nōber- S.

Change of
the monc.
H. M.

Junc. 30. D.

Sonne
seteth.
H.M.
8. 36.

3. 22.

13.

e
f
g
A
b
c
d
e
f
g
A
b
c
d
e

5. 19. A.

10.

18.

15.

3. 21.

12.

6. 39. B.

0. 4. A.

11. 42. B.

1. 59. A.

S. Barna.
Sone in
Cancer.

i.
ii.
iii.
iiii.
v.
vi.
vii.
viii.
ix.
x.
xi.
xii.
xiii.
xiv.
xv.

8. 38.

8. 39.

		f		
	9.	g	10. 6.	B.
	17.	A	7. 15.	A.
		b		
3. 23.		c		
		d		
	14.	e	9. 3.	B.
		f		
		g		
3. 26.	ii.	A	4. 10.	B.
	19.	b	0. 20.	A.
	8.	c	7. 37.	A.
		d		
	16.	e	6. 50.	B.
		f		

xvi.
 xvii.
 xviii.
 xix.
 xx.
 xxi.
 xxii.
 xxiii.
 xxiiii.
 xxv.
 xxvi.
 xxvii.
 xxviii.
 xxix.
 xxx.

8. 37.

Na. Ioh.
 Bapt.

8. 34.

Sonne
 ryfeth.
 H. M.
 3. 31.

Golde
 nöber.

S.
 Change of
 the mone.
 H. M.

Iuly. 31. D.

Sonne
 fetteh.
 H. M.
 8. 29.

		g		
		A		
	13.	b	7. 53.	B.
		c		
3. 36.		d		
	10.	e	11. 24.	B.
	18.	f	7. 37.	A.
		g		

i.
 ii.
 iii.
 iiij.
 v.
 vi.
 vii.
 viii.

8. 24.

7.

4.

1.

.

.

		A			ix.	
	15.	b	1. 26.	B.	x.	
		c			xi.	
		d			xii.	
		e			xiii.	
3. 49.	12.	f	1. 34.	B.	xiiii.	8. 11.
		g			xv.	
	9.	A	6. 59.	A.	xvi.	
		b			xvii.	
	17.	c	1. 24.	B.	xviii.	
		d			xix.	
3. 59.		e			xx.	8. 1.
		f			xxi.	
	14.	g	0. 19.	B.	xxii.	
		A			xxiii.	
	11.	b	0. 18.	A.	xxiiii.	
4. 9.	19.	c	11. 2.	A.	xxv.	7. 51.
		d			xxvi.	
	8.	e	5 24.	B.	xxvii.	
	16.	f	6. 40.	A.	xxviii.	
		g			xxix.	
		A			xxx.	
		b			xxxi.	
Sonne syfeth. H.M.	Goldē nōber. S.	Change of the mone. H. M.			August. 31. D.	Sonne fetteth. H.M.

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4. 23.	13	c	9. 25. A.	Petri ad vin. i.	7. 37.
		d		ii.	
		e		iii.	
	10.	f	10. 14. A.	iiii.	
4. 32.		g		v.	7. 28.
15. 3	18.	A	2. 53. B.	vi.	
		b		vii.	
	15.	c	4. 45. A.	viii.	
		d		ix.	
		e		S. Lauren. x.	
		f		xi.	
	12.	g	11. 41. B.	xii.	
		A		xiii.	
4. 50.		b		Sone in vir. 14	7. 10.
	9.	c	3. 27. B.	Assum. ma. 15.	
	17.	d	4. 2. A.	xvi.	
		e		xvii.	
		f		xviii.	
		g		xix.	
5. 4.	14.	A	3. 39. A.	xx.	6. 56.
		b		xxi.	
	11.	c	9. 58. A.	xxii.	
		d		xxiii.	
	19.	e	3. 15. B.	Bartho. xxiiii.	
5. 15.	8.	f	4. 47. A.	xxv.	6. 45.
		g		xxvi.	

Sen
ryf
H.
5.

5.

6.

37.

16.	A	9. 40. B.	xxvii.
	B		xxviii.
	C		xxix.
	d		xxx.
13.	e	9. 54. B.	xxxi.

28.

Sonne ryfeth. H.M.	Gold nber.	S	Change of the mone. H. M.	Septēber. 30. D	Sonne ryfeth. H.M.
5. 32.		f		i.	6. 18.
		g		ii.	
	10	A	8. 31. B.	iii.	
	18.	b	0. 33. A.	iiii.	
5. 41.		c		v.	6. 19.
		d		vi.	
	15.	e	9. 14. B.	vii	
		f		Nati.ma viii.	
		g		ix.	
	12.	A	1. 7. 0 A.	x.	
		b		xi.	
		c		xii.	
6. 0.	9.	d	1. 38. A.	xiii.	6. 0.
		e		Sone in xiiii.	
	17.	f	4. 43. B.	Libra. xv.	
		g		xvi.	
		A		xvii.	
		b		xviii.	

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6. 16.	14.	c	6. 40. B.	xix.	
		d		xx.	5. 44.
	11.	e	4. 39. B.	xxi.	
	19.	f	0. 38. A.	xxii.	
		g		xxiii.	
	8.	A	7. 26. B.	xxiiii.	
6. 28.		b		xxv.	5. 32. 5
	16.	c	2. 24. B.	xxvi.	
		d		xxvii.	
		e		xxviii.	
	13.	f	9. 21. A.	xxix.	
		g		xxx.	
Sonne yseth. H.M.	Goldē nóber.	S.	Change of the mone. H. M.	October. 30. D	Sonne settreth. H.M.
6. 42.		A		i.	5. 18.
	10.	b	11. 51. B.	ii.	
		c		iii.	
	18.	d	0. 39. B.	iiii.	
6. 54.		e		v.	5. 6.
		f		vi.	
	15.	g	2. 3. B.	vii.	
		A		viii.	
		b		ix.	
	12.	c	6. 21. B.	x.	

5. 44

32.5

onne
teth.
M.
18.

6.

7. 9.	9.	d	3. 7. B.	Sone in	xi.	
	17.	e	8. 22. A.	Scor.	xii.	4. 51.
		f			xiii.	
		g			xiiii.	
		A			xv.	
		b			xvi.	
		c			xvii.	
14.		d	8. 27. A.	S. Luk.	xviii.	
		e			xix.	
7. 25.	11.	f	2. 3. A.		xx.	4. 35.
	19.	g	11. 16. A.		xxi.	
		A			xxii.	
		b			xxiii.	
	8.	c	0. 40. B.		xxiiii.	
7. 36.	16.	d	8. 25. A.		xxv.	4. 24.
		e			xxvi.	
		f			xxvii.	
		g			xxviii.	
	13.	A	7. 54. B.	Simon	xxix.	
		b		& Iude.	xxx.	
		c			xxxi.	
Sonne teth. H.M.	Goldes nôber	S	Change of the mone. H. M.	Nouember. 30.	Sonne teth. H.M.	
7. 51.	10.	d	1. 15. B	D.	4. 9.	
	18.	e	3. 30. A	i.		
		f		ii.		
				iii.		

7. 59.	15.	g A	6. 21. A.	iii.	
		b		vi.	4. 12.
		c		vii.	
	12.	d	3. 49. A.	viii.	
		e		ix.	
		f		x.	
	9.	g A	11. 56. A.	xi	S. Ma.
				xii.	
8. 11.	17.	b	2. 40. A.	xiii.	Sone in
		c		xiiii.	Sagit.
		d		xv.	
		e		xvi.	
	14.	f	9. 0. B.	xvii.	
		g A		xviii.	
	11.	A	1. 5. B.	xix.	
8. 24.	19.	b	0. 48. A.	xx.	3. 36.
		c		xxi.	
	8.	d	7. 39. A.	xxii.	
		e		xxiii.	
	16.	f	2. 24. A.	xxiiii.	
8. 30.		g A		xxv.	3. 30.
				xxvi.	
	13.	b	5. 49. A.	xxvii.	
		c		xxviii.	
		d		xxix.	

12

19.

6.

0.

Sone yseth. H.M. 8. 35.	Goldē nōber. S. f	10. e	1. 52. A	S. Andr. xxx.	December. 31. D	Sonne yseth. H.M. 3. 25.
	18. g		9. 8. B.		i.	
	A				ii.	
	b				iii.	
8. 8.	15. c		8. 39. B.		iiii.	
	d				v.	3. 22.
	e				vi.	
	12. f		4. 6. B.		vii.	
	g				viii.	
	A				ix.	
9.	b		2. 18. A.		x.	
8. 39.	c			So. in cap.	xi.	
	17. d		9. 38. B.	Lnci. vir.	xii.	3. 21.
	e				xiii.	
	f				xiiii.	
	14. g		8. 3. A.		xv.	
	A				xvi.	
	11. b		2. 11. A.		xvii.	
	c				xviii.	
8. 37.	19. d		4. 41. B.		xix.	
	e			tho. apo.	xx.	3. 23.
	8. f		2. 54. A.		xxi.	
					xxii.	

✱

8. 34.

16.

g

A

B

C

d

e

f

g

A

7. 8. B.

Nat. dom.

13.

3. 39. B.

10.

9. 31. B.

xxiii.

xxiiii.

xxv.

xxvi.

xxvii.

xxviii.

xxix.

xxx.

xxxi.

3. 26.

6. **A TABLE FOR THE GOLDEN number, Epact, and Kayes of moucable Feastes beginning 1565. and so for euer.**

8.	9.	10.	11	12	13.	14	15.	16.	17	18.	19.
28.	9.	20.	1.	12	23.	4.	15.	26.	7.	18.	29.
39.	10.	17.	30.	25	14.	33	22.	11.	30.	19.	30.

1.	2	3.	4.	5.	6.	7.	Golden number
11.	22.	3.	14.	25.	6.	17.	Epact.
20.	15.	34.	25.	12.	31.	20.	Kayes of Feastes.

A Table for the Dominical letter, beginning yere of God 1565. and so for euer.

g.	f.	e.	d.	b.	A.	g.	f.	d.	c.	b.	A.	f.	e.	d.
		c						e.					g	
c.	A	g.	f.	e.	c.	b.	A.	g.	e.	d.	c.	b.		
f.				g.				f.				A.		

Note that when it is leap yere the letter ϵ is the 23. of February is twise reconed, and then February hath 29 dayes.

93 A Table for the shyning of the Mone 28

Day of
her age. Tyme she
shyneth.
H. M.

Day of
her age.

VWilliam Stewart to the
Reader.

1.	0.	48.
2.	1.	36.
3.	2.	24.
4.	3.	12.
5.	4.	0.
6.	4.	48.
7.	5.	36.
8.	6.	24.
9.	7.	12.
10.	8.	0.
11.	8.	48.
12.	9.	36.
13.	10.	24.
14.	11.	12.
15.	12.	0.

to the ful.

from the ful

30.	B	Eloued reader, I haue
29.	thought	good. aswel
28.	for the	decoration of this
27.	moste	singular boke, as
26.	for thy	profite to adde soe
25.	things	vnto the Calender.
24.	First I	haue added the ex-
23.	act	houre and minute that
22.	the Sone	riseth & setteth,
21.	almoste	euerie fyfte day,
20.	throughout	y whole yere,
19.	calculate	to the latitude of
18.	Edinburgh,	whereof the
17.	commoditie	is partely de-
16.	clared	in one of the canos

folowing, but I wil here
teache thee by one exam-

ple, how thou shalt knowe how long any day
or night of the yere is. First marke if at the end
of the day appointed, the setting of the Sone be
noted, if not, take the next marked (the differ-
ence can not be great) and double the same,
so haste thou the length of thy day, which
substracted from 24. remaineth the length of thy
night.

night. The same may be done with the number of the Sone rising, but not so easilie, for the operation is double: first thou muste substract thy Sone rising from 12. so hast thou thy Sone setting or the halfe of thy day which thou must double as before &c. Now wil I illustrat the rule of the Sone setting with one example. The Sone entreth the 12. of Iune, in the first minute of Cancer, at the end of this day I finde y Sone setteth at 8. houres 39. min. which doubled, I finde to be 17. houres 18. min. the iust length of our longest day: now I substract this from 24. and there resteth 6. houres 42. mi. which is our shortest night in somer, and our shortest day in winter, lyke as thou mayst knowe doubling the Sone setting when he entreth in Capricorne.

Besydēs this I haue also added y precise day houre and min. of all the changes of the Mone, that we shal haue for the space of 12. yeares to come, exactlie calculate to the Meridian of the towne foresaid, the practise whereof is this. Seke the golden number of the yeare proposed vnder the tytyle of the golden number, & thou shalt finde against it the verie day houre and m. of the change with the letter B. if it be before noon or with A. if it be after noon. For to make the canons more facile, I wil explaine the same with one example. If thou desire to know what

day of Nouember we shal haue the change of y
Mone. ano. 1574. worke thus. First seke the
golden number of the yeare proposed, & thou
shalt finde it 17. then seke 17. vnder the tytle of
of the goldē number in the moneth appointed,
and thou shalt finde it against the 13. day, where
against vnder the tytle of change of the Mone
is 2. houres 40. min. with this letter A. which
signifieth after noon, so haue we change 1574.
the 13. of Nouember at two houres & 40. min.
after noon (and then shal the Sone be eclipsed:)
do so with all others, and thou shal not faile to
knowe the exact tyme of the coniunction of
Sone and Mone, calculate to our longitude.

A rule to finde out moueable feastes.

Loke out the Kay of your yeare in the table,
then go to the place of the Kalender, to wit, at
the 28. of Ianuarie, where ye shal finde a capital
I. there begine for the finding of Lent, and at
the 11. of Marche a capital E where begine for
Easter day, & at the 29. of April this letter VV
where begine for VWhitsunday, tell from thēce
forwarde so many dayes as the Kaye of that
yere is, & where the number endeth, the Sōday
following is that Feast. But if it be lepe yere, it
is the second Sōday and not the first.

**A RVLE TO KNOWVE VVHEN
the Mone ryseth, & how long she shyneth.**

THe day of her age being known, loke in y^e Table of her shyning the houres and min. of that night, and adde to the same the going downe of the Sone, which ye shal finde noted in the Calender (if it be not nored that day you seke, take the next to that day, which is all one) which numbers added, declare till what houre she shyneth. As for example. The 6. day of Ianuary the Mone is 4. dayes olde, the Sone goeth downe that night at 3. houres 41. min. the Mone shyneth as appeareth in the table 3. 12. min. which added, maketh 6. ho. 53. min. which is the tyme she goeth downe at. This serueth till the ful Mone because she shyneth, immediatlie the Sone being set. But after the ful, loke the tyme of the Sones rysing (in the Kalender also appearing) & recon so many houres backe from the rysing of the Sone, as she shyneth that night, & that shal shew you the tyme she ryseth at.

36 WILLIAM STEVART 28

TO THE CHVRCH OF SCOT-

land. Sonnet.

THou litle church, to whō Christ hath resto-
The cleare lost light of his euāgel pure: (rde
Thy God doth with all diligence procure,
That with his worde, thou maist be stil decorde.

Thogh y haue long his wholesome trueth abho
Yet his great mercies did thy blindnes cure (rde
Submitting thee, vnto the careful cure,
Of suche paltours, as truely teache his worde.

Out of whose hāds (w̄ great thāks) now receiue,
All Dauids Psalmes, set foorth in pleasant verse:
A greater gift of them thou couldst not craue.
VVhose endles frute, my pen can not rehearse:
For here thou hast, for euerie accident,
That may occurre a doctrine pertinent.

THE CONFESSION OF FAITH VSED IN THE

English Congregation at
Geneua: receiued and
approoued by the
Church of
Scotland.



I BELIEVE & confesse 2 my
Lord God eternal, infinite,
vnmeasurable, incomprehen-
sible and inuisible, 3 one in sub-
stance and 4 thre in person, Fa-
ther, Sonne & holie Ghost, who
by his almightie 5 power and
wisdome, hath not onely of 6
nothing created heauen, earth
and all things therein contei-
ned, and man after his owne
7 image, y he might in him be
8 glorified, but also by his 9 fa-
therlie prouidence gouerneth,
mainteineth and preserueth the
same, according to the 10 pur-
pose of his wil.

I beleue in
God the Fa-
ther almigh-
tie, maker of
heauen and
earth.

1
Rom 10 b

2
Gene. 17. b
psal. 63. a
139. a

3
Gene. 1. a
ephe. 4. a

4
Gene. 1. d.
1 ioh 3. b.
mat 3. d
28. d.

5
Hebr. 1. a
proue. 8. e.

6
Gene. 1. a.
iere 32. b.
psal. 33. e.

7
Gene. 1. d.
ephe. 4. e.
col. 3. b.

8
1. Cor. 6. d.
iqh. 17. a.
pro. 16. a.

9
Matt. 6. d.
luk 17. e.
1. pet. 5. e.

10
phili. 4. a.
Ephe. 1. b.

2 THE CONFESS.

I Belue also and cōfesse 1 Iesus
 I Christ the onelie Sauour and
 Messias, who being equal with
 2 God, made himself of no repu-
 tation, but toke on him the sha-
 pe of a seruant, & became 3 man
 in all thing like vnto vs (sinne
 except) to 4 assure vs of mercie
 & forgiuenes. For whē through
 our Father 5 Adams trāsgression
 we were become childrē of per-
 dition, there was no meanes to
 bring vs from that yoke of sinne
 and damnation, 6 but onely Ie-
 sus Christ our Lord: who giuing
 vs that by 7 grace, which was his
 by nature, made vs through faith
 the 8 childrē of God, who when
 the 9 fulnes of time was come,
 was conceiued by the power of
 the 10 holie Gost, borne of y vir-
 gine Marie accordig to the flesh
 & 11 preached in earth the Gos-
 pel of saluation, til at length, by
 tyrannie of the 12 Priests, he was

And in Ie-
 sus Christ
 his onelie
 Sonne, our
 Lord.

which was
 ronceiued
 by the holie
 Ghost, bor-
 ne of the
 virgine
 Marie.

1
 Matt. 1. d
 2
 2. 4. b
 1. tim. 1. d
 3
 Ioh. 1. c
 phil. 2. a
 1. tim. 3. d
 1. ioh. 5. d
 rom. 9. b
 4
 Heb. 2. d
 philip. 2. b
 1. per. 2. d
 5
 Rom. 8. f. g
 1. ioh. 2. a
 6
 Gen. 3. a
 rom. 5. d
 ephe. 2. a
 gal. 3. b
 7
 A. 4. b
 1. per. 2. a
 isa. 28. d
 rom. 9. g
 8
 Ioh. 1. b
 heb. i. c
 rom. 1. a
 p. sal. 2. e
 9
 Gal. 3. d
 rom. 8. c
 ioh. 1. d
 eph. 1. a
 10
 Gala. 4. a
 10. f. rom. 1. a
 e. isa. 53. e.

act. 2. c 10 Isa. 7. c luk. 1. d rom. 1. a 11 Act. 12. ioh. 7. e. 11. f. g. 12. c. mat. 12. b. 27. b. luk. 23.

OF THE FAITH. 3

giltles condēned vnder Pontius Pilate, then president of Iurie, & moſte ſclāderouſly hāged on the croſſe betwene two theues as a notorious treſpaſſer, where taking vpon him the i puniſhment of our ſinnes. he deliuered vs from the curſe of the Law.

Suffred vnder Pontius Pilate, was crucified dead and buried.

¹
Gala. 3. b

And forasmuche as he, beīg onely God, coulde not feele death, nether beīg onely mā, coulde ouercome death, he ioyned both together, and suffred his humanitie to be punished with moſte cruel death, ſeling in him ſelfe the angre aud ſeuere iudgement of God, euen as if he had bene in the extreme 2 torments of hel, & therefore cryed with a loude voice, 2 My God my God, why haſt y forſaken me?

He deſcended into hel

²
Actes. 2. d
1. per. 2. d
iſa. 53. c

³
Pſal. 22. a
matt. 27. e

⁴
iſa. 53. a
hebr. 9. c
10. c
gal. 1. a
ro. 4. d. 5. b
1. ioh. 1. b

Thus of his 4 free mercie without compulſion, he offred vp himſelf as the onelic ſacrifice to purge the ſinnes of all the worlde, ſo y all other ſacrifices

A ij.

for sinne are blasphemous and
derogate from the sufficiencie
hereof. The which death, albeit
it did sufficiently 1 reconcile vs
to God, yet the Scriptures com-
munely do attribute our regene-
ratio to his 2 resurrection. For as
by 3 rising againe from the gra-
ue the thrid day, he 4 conquered
death, euē so the victorie of our
faith standeth in his resurrectiō:
and therefore without the one
we can not feele the benefite of
the other. For as by death 5 sinne
was taken away, so our righte-
ousnes was restored by his resur-
rection.

And because he wolde 6 accō-
plish all things, and take posses-
sion for vs in his kingdome, he
7 ascended into heauen to en-
large that same kingdome by
the aboundant power of his 8 Spi-
rit: by whome we are most assu-
red of his continual 9 interces-
sion towarde God y Father for

Colo. 1. c.

2
Rom. 10. b
1. pet. 1. a3
Matt. 28. b.
act. 10. f.
1. cor. 15. c.4
Ose. 11. d
1. cor. 15. g
2. Cor. 13. b.5
Rom. 4. d6
Ephe. 4. b.
ioh. 14. c.
ephe. 2. b.7
Mar. 16. d,
luk. 24. g.
act. 1. b.
1. cor. 15. b.8
Luk. 24. g.
ioh. 14. b.
act. 2. a.9
Rom. 8. g.
hebr. 9. f.
1. ioh. 2. c.

VS

The third
day he rose
again from
death.

He ascen-
ded into
heauen.

THE FAITH.

Act. 16. 3. c

Colo. 3. 2.
rom. 8. 3.
hebr. 1. 2.
10. 12.

Eph. 1. d.
philip. 2. b.
col. 2. 6

Mat. 28. d.

Act. 3. c.

Act. 1. b.

Mat. 25. c.
philip. 3. d.

Mat. 24. c.
act. 10. f.
1. Cor. 15. c.
1. Theff. 4.
2. Theff. 1.
1. tim. 4. 2.

Mat. 3. d.
1. ioh. 5. c.
1. pet. 1. b.
1. cor. 6.
1. ioh. 16. d.
act. 17.

vs. And althogh he be i i heauē,
as touching his corporal presen-
ce, where y Father hath now set
him at his 2 right hand, commit-
ting vnto him the administratiō
of all 3 things, aswel in heauen
aboue, as in y earth beneth, yet
is he 4 present with vs his mem-
bers, euē to the end of the worl-
de, in preseruing and gouerning
vs with his effectual power and
grace, who (when all things are
fulfilled, w God hath spokē by y
mouth of all his Prophetes since
the worlde began) wil come in
the 6 same visibie forme, in the
w he ascended with an vnspea-
kable 7 maiestie, power and com-
panie to seperate the lābes from
the goates, the elect from the re-
probate: so that 8 none, whether
he be aliuē thē, or dead before,
shal escape his iudgement,

Moreouer, I beleue & con-
fesse y holie Ghost, 9 God
equal w the Father & the Son-

And sixth
at the right
hād of God
the Father
almightie.

From these
shal he co-
me to iudge
the quicke
& the dead.

I beleue in
the holie
Ghost.

ne, who regenerateth & sanctifieth vs, ruleth and guideth vs into all trueth, perswading moſte assuredly in our consciences, that we be the children of God, brethren to Iesus Christ, & fellow heires with him of life euerlasting: yet notwithstanding it is not sufficient to beleue that God is omnipotent, and merciful, that Christ hath made satisfaction, or that the holie Ghost hath his power & effect, except we do 2 applie the same benefites to our selues which are Gods 3 elect.

The holie
catholicke
Church, the
communion
of Saintes.

I beleue therefore & confesse one holie 4 Church, w^{ch} (as 5 members of Iesus Christ y^e onelie 6 heade thereof) 7 cōsent in faith, hope and charitie, vsing the giftes of God, 8 whether they be temporal or spiritual, to the profite & furtherance of the same, w^{ch} Church is not 9 sene to mans eye, but onely knowen to God, who

¹
Rom. 8. c
galat. 14. a
²
Abac. 2. a
rom. 1. b. 10. c
1. ioh. 3. d

³
Ioh. 17. a
⁴
Matt. 16. b
Ioh. 10. a
ephe. 5. b
rom. 8. a
cant. 2. c

⁵
Ephe. 1. d
coloss. 1. d
1. cor. 12. c

⁶
Ephe. 4. d

⁷
Eph. 4. a
philip. 3. d
coloss. 2. a

⁸
Act. 2. 8. 4. 5
rom. 12. c
1. cor. 12. b
ephe. 4. c

⁹
Rom. 11. a

i
Rom. 9. e
ephef. 1. a. b

2
Rom. 8. e
ephef. 5. e

3
Matt. 18. e
1. cor. 15. b

4
Matt. 28. d.
rom. 10. c
2. cor. 3. 4
ephef. 2. d
ioh. 10. a
2. tim. 3. d
2. pet. 1. d

5
Ephef. 2. d
matt. 17. c
ioh. 10. a. b

6
Ioh. 20. g
2. tim. 3. d

7
Iof. 1. b
ioh. 5. e

8
Ephef. 5. c
matt. 15. b

9
Matt. 26. e
28. f
rom. 4. e
ephef. 5. f

who of the lost sonnes of Adam,
hath ordeined some as 1 vessels
of wrath to damnation, and hath
chosen others, as vessels of his
mercie, to be saued: y which al-
so in due time, he 2 calleth to in-
tegritie of life and godlie con-
uersation, to make them a glori-
ous Church to him selfe.

But that Church which is 3 vi-
sible and sene to the eye, hath
three tokēs, or markes, whereby
it may be knowē. First the 4 wor-
de of God cōteined in the olde
and newe Testament, which as
sit is aboue the authoritie of the
same Church, and onely 6 suffi-
cient to instruct vs in all things,
concerning saluation: so is it left
for 7 all degrees of men, to read
and vnderstād. For without this
worde 8 nether Church, coucil,
or decre, can establish any point
touching saluation.

The secōd is the holie 9 Sacra-
mēts, to wit, of Baptisme and the

8 THE CONFESS.

Lords Supper, which Sacraments
 Christ hath left vnto vs, as holie
 signes, & seales of Gods promi-
 ses: For as by Baptisme, once re-
 ceiued, is signified that we (as wel
 infants, as others of age & discre-
 tion) being & strangers from God
 by original sinne, are receiued
 into his familie and congregati-
 on, with full assurance, y^e althogh
 this roote of sinne lie hid in vs,
 yet to the elect it shal not be
 imputed: so y^e 3 Supper declareth
 that God, as a most prouident
 Father, doeth not onely feede
 our bodies, but also spiritually
 nourish our soules with y^e 4 gra-
 ces and benefites of Iesus Christ
 (which y^e Scripture calleth eat-
 ing of his flesh, & drinking of
 his blood) nether must we in y^e
 administration of these Sacra-
 ments follow mans phantasie,
 but as Christ him self hath or-
 deined, so must they be mini-
 stred: & by suche as by 5 ordi-
 narie

¹
 Rom. 5. b.
 eph. 2. a.
 tite. 3. b.
 gala. 3. c.
 rom. 7. d.

²
 Rom. 4. a.
 psalm. 31. a.
³
 1. Cor. 11. c.

⁴
 Ioh. 6. d.

⁵
 Hebr. 5. b.
 Ioh. 3. d.

Matt
 Iuk.
 Ienit
 eccle

a. Co

Rom
 wif
 tit.
 1. P

AG

Ex
 2. l
 23
 2. c
 35

OF THE FAITH. 9

narie vocatiō are thereunto called. Therefore whosoeuer referueth and worshippeth these Sacramēts, or cōtrariwise contemneth them in time & place, procureth to him self damnation.

The third mark of this Church is 1 ecclesiastical discipline, ¹ standeth in admonition, & correction of fautes. The final end whereof is excōmunication, by the cōsent of y Church 2 determined, if the offender be obstinat. And besides this ecclesiastical discipline, I acknowledge to belōg to this Church a political 3 Magistrate: who ministreth to euery man iustice, defending y good and punishing the euil. To whome we must rendre honor and obediēce in all things, whiche are not 4 contrarie to the worde of God.

And as 5 Moses, Ezechias, Iosias, and other godlie rulers purged the Church of God frō su-

¹
Matt. 8. b.
luk. 37. a.
Ienit. 19. d.
eccle. 19. b.

²
1. Cor. 5. 2.

³
Rom. 13. a.
wisd. 6. a. a.
tit. 3. a.
1. Pet. 2. 5.

⁴
Act. 5. e.

⁵
Exo. 32. f.
2. king. 18.
23.
2. chro. 29.
35.

10 THE CONFESS.

perstition, and idolatrie, so the
 defense of Christs Church ap-
 pertaineth to the Christiā Magi-
 strates, against all idolaters and
 heretiks, as Papists, Anabaptists,
 & such like limmes of Antichrist
 to roote out all doctrine of de-
 uils and men; as the masse, purga-
 torie, limbus patrum, prayers to
 saintes, & for the dead, freewil,
 distinction of meates, apparrel &
 dayes, vowes of single life, pre-
 sence at idole seruice, mans meri-
 tes, & suche like, which drawe vs
 fro y^e societie of Christs Church,
 wherein standeth 2 onely remis-
 sion of sinnes, purchased by
 Christs blood, to all them that
 beleue, whether they be Iewes,
 or Gentiles, & leade vs to vaine
 confidence in creatures, and trust
 in our owne imaginations. The
 punishment whereof, although
 God oftentimes 3 deferreth in
 this life: yet after y^e general 4 re-
 surrection, when our soules and
 bodies

The forgi-
 uenes of
 sinnes.

The resurrec-
 tion of the
 bodie.

2. Tim. 4. a
 col. 2. d
 mat. 15. b
 isa. 29. b
 heb. 9. c. 10. a
 act. 10. g
 i. ioh. 2. a
 rom. 7. c
 galat. 5. c
 col. 2. c
 rom. 14. a
 i. tim. 4. a
 matt. 19. b
 i. cor. 7. b
 i. cor. 8. c. 10.
 2. cor. 6. c
 luk. 17. c
 rom. 3. c
 i. cor. 3. c
 galat. 4. b
 2.
 isa. 33. d
 matt. 18. c
 ioh. 20. c
 2. cor. 5. d
 rom. 1. h. 10. b
 eph. 2. d
 3
 2. Pet. 2. a
 iude
 rom. 9
 4
 Aa. 24. d
 i. cor. 15. c
 philip. 15. d
 i. thes. 4. d

OF THE FAITH. II

bodies shal rise againe to im-
mortalitie, they shal be 1 dam-
ned to vnquenchable fyre: and
then we, which haue forsakē all
mans wisdome to cleaue vnto
Christ, shal heare the ioyful voi-
ce, 2 Come ye blessed of my Fa-
ther, inherite ye the kingdome
prepared for you frō the begin-
ning of the worlde, and so shal
go triumphing with him, in 3 bo-
die and soule, to remaine euer-
lastigly in glorie, where we shal
see God 4 face to face, & shal no
more nede one to instruct ano-
ther: for we shal all knowe him
from the highest to the lowest:
to whome with the Sonne and
the holie Ghost be all prai.

se, honour, & glorie

now & euer.

So be it.



And life
euerlasting.

i
im. 4. a
2. d
15. b
9. b
9. c. 10. d
0. g
2. a
7. c
5. c
c
14. a
4. a
19. b
7. b
8. c. 10.
6. c
c
c
c
b
d
c
c
d
10. b
d
a
d
c
d
d

1
2 Thes. 4. d
2. ioh. 1. c
isa. 30. g
ioh. 5. e

2
Mat. 25. d

3
1. The. 4. d. 5.
ioh 5. e
isa. 6. d

4
1. cor. 13. d
1. ioh. 3. a
iere. 31. f
hebr. 8. c

OF THE MINISTERS AND THEIR ELECTION.

*

* *

*

WHAT THINGS are chiefly required in the Ministers.

Act. 7. d. &
13. a. 14. f.

2

1. tim. 3. a.
2. tim. 2. b.
and 4. a.
ezec. 33. a.
jerem. 3. d.
joh. 21. c.
isa. 62. c.
a. Cor. 9. d.

3

1. Tim. 2. c.
1. cor. 4. c.
matt. 25. e.
and. 25. d.
1. cor. 1. c.

4

Act. 20. d.
1. tim. 4. a.

5

Ezec. 3. d.
2. cor. 9. c

L Et the 1 Church first diligently consider that the Minister, which is to be chosen, be not founde 2 culpable of any suche fautes, which saint Paul reprehendeth in a man of that vocation: but cōtrariwise, indued with suche vertues, that he may be able to vndertake his charge, & diligently execute the same. Secondly, that he 3 distribute faithfully the worde of God, and minister the Sacraments sincerely, euer 4 careful not onely to teach his flocke publickly, but also privatly to admonish them, remembering alwayes, that if any thing 5 perish through his default, the Lord wil require it at his hands.

Of theis

Of theire office and duetie.

BEcause the charge of the worde of God is of greater importance, then that any man is able to dispense therewith: and saint Paul exhorteth to2 elctme them, as ministers of Christ, and disposers of Gods mysteries, not 3 lords, or rulers, as saint Peter saith, ouer the flocke: therefore the Pastors or Ministers chief office, standeth in 4 preaching the worde of God, and ministring the Sacraments, so that in consolations, iudgements, elections and other political affaires his 5 counsel, rather then authoritie taketh place. And if so be the Congregation vpon iuste cause agre to excommunicate, then it belongeth to the Minister, according to their 6 general determinatiō, to pronounce the sentence, to the end that all things may be done 7 orderly and without confusion.

The maner of electing the Pastors
or Ministers.

THe Ministers and Elders at suche times, as there wanteth a Minister,

1. Cor. 9. a

act. 6. 3.

luk. 12. c.

2

1. Cor. 4. 3

2. cor. 4. b.

3

1. Peter. 5. 1.

2. cor. 1. d.

matt. 20. d.

4

Mat. 26. c.

28. d.

mal. 2. 2.

1. pet. 4. c.

act. 3. c.

and 16. f.

1. cor. 1. d.

15. a.

5

Act. 20. e. f

2. cor. 4. b.

6

1. Cor. 5. b.

7

1. Cor. 14. g

14 OF THE MINIST.

¹
A&A. h. b
and 14. d
tit. ab

I assemble the whole Congregation, exhorting the to aduise and consider who may best serue in that rounge and office. And if there be choise, the Church appointe two or three vpon some certeine day to be examined by the Ministers and Elders.

²
1. Tim. 3. 7
tit. L b

First, as touching their 2 doctrine, whether he that shulde be minister, haue good and sounde knowledge in the holie Scriptures, and fit and apt gistes to communicate the same to the edification of the people. For the trial whereof, they propose him a theame, or text to be treated priuatly, whereby his habilitie may the more manifestly appeare vnto them.

³
Rom. 2. d
1. sam. 1. d
1. sam. 2. c
1. tim. 5. d

Secondly, they inquire of his life & conuersation, if he haue in times past liued without scandler, & gouerned him self in suchs sorte as the worde of God hath not 3 heard euil, or bene scandred through his occasion, which being seuerally done, they signifie vnto the Congregatiō whose gistes they finde moste mete, and profitable for that ministerie: appoin-

appointing also by a general consent eight daies at the least y^e euery man may diligently inquire of his life and maners.

At the which time, the Minister exhorteth them to humble them selues to God, by fasting and prayer, that both their electiō may be agreeable to his wil, and also profitable to the Church. And if in the meane season, any thing be broght aganist him, whereby he may be found vnworthie by lawful probatiōs, then is he dismissed, and some other presented. If nothing be alledged: vpon some certeine day, one of the ministers at the morning sermon presenteth him againe to the Church, framing his sermon, or some parte thereof, to the setting foorth of his duetie.

Then at after noone, the sermō ended, the minister exhorteth them to the election, with the 2 inuocatiō of Gods Name, directing his prayer, as God shal moue his heart. In like maner after the election, the minister giueth 3 thanks to God with request of suche things, as shalbe necessarie for his office. After

¹
Act. 13. a
and 14. d
luk. 3. c

²
1. Cor. 10. g
coloss. 3. c
mat. 9. d
³
1. Thes. 5. c
coloss. 4. a
ephes. 5. d
philip. 1. c

that he is appointed Minister, the people sing a psalme and departe.

Of the Elders, and as touching their office and election.

Nom. 11. e
2. cor. 12. d. 16.
2. cor. 12. d
rom. 12. b
ep. 4. c
1. cor. 12. d
iam. 3. c
1. pet. 5. a

THe Elders must be men of good life, & godlie conuersation, without blame & all suspicio, careful for y flocke, wise, & aboue all thigs, fearing God.

whose office standeth in gouerning with the rest of the ministers, in consulting, admonishing, correcting and ordering all things appertening to y state of the Congregation. And they differ from the ministers, in that they preache not the worde, nor minister the Sacraments. In assembling the people, nether they without the Ministers, nor the Ministers without them may attempt any thing. And if any of the iuste nombre want, the Minister by the consent of the rest, warneth the people thereof, and finally admonisheth them to obserue the same ordre, which was vsed in chusing the Ministers, as farre soorth as their vocation requireth.

Of the

Of the Deacons and their office
and election.

THe 1 Deacons must be men of good estimation and reporte, discrete, of good conscience, charitable, wise, and finally indued wth suche vertues, as S. Paul requireth in them. Their office is, to gather the almes diligently, and faithfully to 2 distribute it, with y^e cōsent of the ministers, and Elders: also to provide for y^e sicke and impotent persones, hauing euer a diligent care, y^e the charitie of godlie men be not wasted; vpon loiterers & idle vagabondes. Their election is, as hath bene afore rehearsed in the Ministers and Elders.

¶ We are not ignorant that the Scriptures make mention of a fourth kinde of Ministers, left to the Church of Christ, which also are verie profitable, where time and place do permit.

These Ministers are called 4 teachers or doctors, whose office is to instruct and teache the faithful in sound doctrine, providing with all diligence, that the puritie of the Gospel be not corrupt, either through ignorance, or euil opinions. Notwithstanding, considering the present state of things, we comprehend vnder this title suche meanes, as God hath in his Church, that it shulde not be left desolate, nor yet his doctrine decay, for default of Ministers thereof.

Therefore to terme it by a word more vsual in these our

B i.

1
Aa. 6. a

1 tim. 3. b.

2
Rom. 12. b

3
2. Thes. 3. a

4
Ephe. 4. 6

1. Cor. 12. 6

18 OF THE CONSISTORIE.

dayes. we may cal it the order of Scholes, wherein the highest degre and most annexed to the ministerie & gouernment of the Church, is the exposition of Gods worde, contained in the olde and newe Testament. But because men can not so wel profit in that knowledge, except they be first instructed in the tongues and humane sciences, (for now God worketh not communely by miracles) it is necessarie that seede be sown for the time to come, to the intent that the church be not left barren, & waste to our posteritie, & that Scholes also be erected, and Colledges maintained with iuste & sufficient stipendes, wherein youth may be trained in the knowledge & feare of God, that in their ripe age they may proue worthe membres of our Lord Iesus Christ, whether it be to rule in ciuile policie, or to serue in the spiritual ministerie, or els to liue in godlie reuerence and subiection.

The wekelie assemblie of the Ministers,
Elders and Deacons.

TO the intent, ahathat the ministerie of Gods worde may be had in reuerence, & not brought to contempt through the euil & conuersation of such, as are called thereunto, and also that fautes & vices may not by long suffrance growe at length to extreme inconueniences: it is ordeined y euery thursday the Ministers & Elders in their assemblie or Consistorie diligently examine all such fautes and suspicions, as may be espied, not onely

1 om. 2.d
2 z ek. 36.c
3 1 a. 52.b
2
2. Tim. 2.c

3
1. Cor. 5.b

onely amōgs others, but chiefly amongs them selues, lest they seme to be culpable of that w^{ch} our Sauour Christ 1 reproued in the Pharises, who coulde espie a mote in another mans eye, & coulde not see a beame in their owne.

7
Matt. 7. a
luk. 6. f
rom. 2. e

And because y^e 2 eye ought to be more cleare then the rest of the bodie, the Minister may not be spotted with any vice, but to the great sclander of Gods worde, whose message he beareth. Therefore it is to be vnderstand that there be certeine fautes, which if they be deprehended in a minister, he ought to be deposed: as heresie, papistrise, schisme, blasphemie, periurie, fornicatiō, theft, drunkennes, vsurie, fighting, vnlawful games with suche like.

2
Matt. 6. c
luk. 11. e

Others are more tolerable, if so be that after brotherlie admonition he amende his faut: as strange and vnprofitable facion in preaching the Scriptures, curiositie in seking vaine questions, negligence, aswel in his sermons, and in studying the Scriptures, as in all other things concerning his vocation, scurri-

litie, flattering, lying, backbiting, wanton wordes, deceit, couetousnes, taunting, dissolution in apparrel, gesture and other his doings, which vices as they be odious in all mē, so in him that ought to be as an example to others of perfection, in no wise are to be suffered: especially, if so be that according to Gods rule, being brotherly aduertised, he acknowledge not his fault and amend,

1
Mat. 5. b
mark. 9. g

2
Mat. 18. b
luk. 17. a
iam. 5. d

Interpretation of the Scriptures.

3
1. Cor. 14. a
1. thes. 5. d
ephe. 4. b
1. cor. 12. d

EVerie weeke once the Congregation assemble to heare some place of the Scriptures orderly 3 expounded. At which time it is lawful for euerie man to speake or inquire as God shal moue his heart, and the text minister occasion, so it be without pertinacitie or disdaine, as one that rather seketh to profite then to contend. And if so be any contention rise, then suche as are appointed Moderators, either satisfie the partie, or els if he seme to cauil, exhorte him to kepe silence, referring the iudgement thereof to the

to the Ministers, and Elders, to be determined in their assemblie before mentioned.

¶ When the Congregation is assembled at the houre appointed, the Minister vseth this confession, or like in effect, exhorting the people diligently to examine themselves, following in their hearts the tenor of his wordes.

THE CONFESSION OF OVR SINNES

O Eternal God and moste merciful Father, we confesse, & acknowledge here before thy diuine maiestie, that we are miserable 1 sinners, 2 conceiued & borne in sinne & iniquitie, so that in vs there is no 3 goodnes. For y 4 flesh euer more rebelleth against the spirit, whereby we continually transgresse thine holie precepts, and commandements, and so purchase to our selues through thy iuste iudgement 5 death and damnation. Notwithstanding, o heauenlie Father, forasmuche as we are displeased with our selues for the sinnes that we haue committed against thee, & do vnfeinedly repent vs of the same, we moste humbly

B iij.

1
Rom. 3. a
psal. 14. b
2
psalm. 15. a.
4
Gal. 5. c
5
Rom. 2. a
iere. 3. g
isa. 10. b

Coloss. 3. a
rom. 6. a
ephes. 4. c. 5.
1. pct. 2. a

Rom. 5. a
hebr. 9. d
ephes. 1. d.

Ioh. 14. b. 16
matt. 7. b
iam. 1. a

Ioh. 3. d
rom. 8. b. e. g

Rom. 8. g.

beseche thee for Iesus Christs sake, to
shewe thy mercie vpon vs, to forgiue vs
all our sinnes, & to increase thine holie
Spirit in vs, y^e we acknowledge from
the botō of our hearts our owne vnrighte-
ousnes, may from hensforthe not onely
mortifie our sinful lustes and affecti-
ons, but also bring foorth the suche frutes,
as may be agreeable to thy moste blessed
wil: not for y^e worthines thereof, but for
the 2 merites of thy dearly beloued son-
ne Iesus Christ our onely Sauour, who-
me thou hast already giuen an oblation
& offering for our sinnes, and for who-
se sake we are certainly perswaded, that
thou wilt denie vs nothing, that we shal
aske in his name, according to thy wil.
For thy Spirit doeth assure our consci-
ences, that thou art our merciful Father,
& so louest vs thy childrē through him,
that nothing is able to remoue thine
heauenlie grace and fauour from vs. To
thee therefore, o Father, with the Sonne
and the holie Ghost be all honor & glo-
rie, worlde without end, So be it.

AN OTHER CONFESSI-

ON AND PRAYER COMMON-

ly vsed in the Church of Edin-
burgh, on the day of com-
mune prayers.

O Dreadful and most mightie God, y that from the beginning hast declared thy self a consuming fyre, against the contemners of thy most holy precepts: and yet to the penitent sinners, hast alwayes shewed thy self, a fauorable father, & a God ful of mercie: we thy creatures, and workmanship of thine owne handes, confesse our selues moste vnwor thy to open our eyes vnto the heauens, but farre lesse to appeare in thy presence. For our consciences accuse vs, & our manifest iniquities haue borne witnes against vs, y we haue declined fro thee. We haue bene polluted w Idolatric: we haue giue thy glorie to creatures: we haue sought support where it was not to be founde, & haue lightlyed thy most hole some admonitions. The manifest corruptio

B iii, .

of our liues in all estates; euidently pro-
ueth, that we haue not rightly regarded
thy statutes, lawes, and holy ordinances,
And this was not onely done, ô Lord, in
the time of our blindnes: but euen now,
when of thy mercie thou hast opened
vnto vs an entrance to thine heavenly
kingdome, by the preaching of thine ho-
ly Euangel, the whole body of this mi-
serable Realme stil continueth in their
former impietie. For y^e moste parte, alas,
following the footesteps of the blyn-
de and obstinate Princeesse, vtterly de-
spise the light of thyne Euangel, and de-
lyte in ignorance and idolâtrie: others
lyue as a people without God, & with-
out all feare of thy terrible iudgemêtes.
And some, ô Lord, that in mouth profes-
se thy blessed Euangel, by their sclande-
rous lyfe blaspheme y^e same. We are not
ignorant, ô Lord, that thou art a righte-
ous iudge, y^e can not suffer iniquitie long
to be vnpunished vpon the obstinate
transgressors: especially, ô Lord, when y^e
after so long blindnes and horrible de-
fection from thee, so louingly, thou cal-
lest

callest vs agayne to thy fauour and fellowship, and that yet we do obstinatie rebel, we haue, ô Lord, in our extreme miserie called vnto thee, yea, euen when we appeared vtterly to haue bene consumed in the furye of our enemies, and then didest thou mercifully incline thyne eares vnto vs. Thou foughtest for vs euen by thine owne power, when in vs there was nether wisdom nor force. Thou alone brakest the yoake from our neckes, & set vs at libertie, when we by our foolishnes had made our selues slaues vnto strangiers, and mercifully vnto this day hast thou cōtinued with vs the light of thine Euangel, and so ceaseest not to heape vpon vs benefites, both spiritual and temporal. But yet alas, ô Lord, we clearly see, that our great ingratitude craueth farther punishment at thy handes, the signes whereof are euident before our eyes. (For the whispering of sedition: the contempt of thy graces offered: and the maintenance of Idolatrie, are assured signes of thy farther plagues to fall vpon vs in particular for our greiuous

This clause
included
within this
() may be
vsed, or any
one of them
as occasion
serueth.

uous offences. And this vnmeasurable vntēperatnes of y^e ayre, doeth also threaten thyne accustomed plague of famine, which commōly followeth ryotous excesse & contempt of y^e pore, wherewith alas, the whole earth is replenished.)

We haue nothing, ô Lord, that we may laye betwixt vs and thy iudgement, but thyne onely mercie, freely offred vnto vs in thy deare Sonne our Lord Iesus Christ, purchased to vs by his death and passion. For if thou wilt enter in iudgement with vs thy creatures, and kepe in minde our greiuous synnes & offences, then can there no flesh escape condemnation. And therefore, we most humbly beseeche thee, ô father of mercies, for Christ Iesus thy sonnes sake, to take frō vs, these stony hearts, who so long haue heard, as wel thy mercies, as seuerē iudgements, and yet haue not bene effectually moued with the same: and giue vnto vs hearts mollified by thy spirit, y^e may both conceiue & kepe in mynde the reuerēce y^e is due vnto thy Maiestie. Loke, ô Lord, vnto thy chosen children laboring

ring vnder the imperfections of y^e fleshe,
 & graunt vnto vs that victorie that thou
 hast promised vnto vs by Iesus Christ
 thy sonne our onely Sauour, mediator
 & lawgiuer. To whome with thee and
 the holy Ghost be all honor and praise
 now and euer.

A CONFESSION OF SIN-
 nes, and petitions made vnto God in the
 tyme of our extreame troubles, and yet
 commonly vsed in the Churches of
 Scotland, before the sermon.

ETernal & euerlasting God, father of
 our Lord Iesus Christ y^e that shewest
 mercy & kepest couenant wth them that
 loue, & in reuerence kepe thy comman-
 dements, euen when y^e powrest foorth
 thy hote displeasure & iuste iudgements
 vpon y^e obstinat inobediēt. we here, pro-
 strat our selues before the throne of thy
 maiestie, from our hearts confessing, that
 iustely y^e hast punished vs by y^e tyrannie
 of strangers, & y^e more iustelie y^e mayest
 bring vpō vs againe y^e bōdage & yōak wth
 of thy mercy for a ceasō y^e hast remoued

Our Kings, Princes, & people in blindness haue refused y word of thyne eternal veritie, & in so doig, we haue refused the league of thy mercy offered to vs, in Iesus Christ thy sonne, & albeit thou now of thy meere mercy hast offered to vs againe in suche aboundance, that none can be excused by reason of ignorance, yet not the lesse to the iudgement of men, impietie ouerfloweth the whole face of this realme. For the great multitude delyte them selues in ignorance & Idolatrie: & suche alas as appeare to reuerence and imbrace thy word, do not expresse the fruites of repentance, as it becometh the people, to whome thou hast shewed thy self, so merciful, and favorable. These are thy iuste iudgeméts, ô Lord, where by y punishest sinne by sinne, and mā by his owne iniquitie, so y there cā be no end of sinne, except thou preuent vs with thy vnderferued grace. Conuert vs therefore, ô Lord, and we shalbe cōuerted, suffer not our vnthankfulnes to procure of thy most iuste iudgements, that strangers againe impire

aboue vs , nether yet that y light of thy
Euangel be taken from vs, But how soe-
uer it be, that the great multitude be al-
together rebellious , and also that in vs
there remaineth perpetual imperfectiōs,
yet for the glory of thy owne Name, &
for y glory of thy onely beloued Sonne
Iesus Christ, whose veritie and Euangel
thou of thy meere mercy hast manife-
sted amongst vs: it wil please thee to take
vs in to thy protectiō, & in thy defence,
that all the worlde may know, that as of
thy meere mercy, thou hast begone this
worke of our saluation amongst
vs, so of this same mercy thou
wilt continue it. Graunt
vs this merciful Father
for Christ Iesus thy
Sonne sake,
So be it.



¶ The

¶ This done, the people sing a psalme all together in a plaine tune: which ended, the minister prayeth for the assistance of Gods holy Spirit, as the same shal moue his heart, & so procedeth to the sermon, vsing after the sermon, this prayer following, or suche like.

A prayer for the whole state of
Christs Church.

ALmighty God, and moste merciful Father, we 1 humbly submit our selues & 2 fall downe before thy maiestie, beseeching thee from y botom of our hartes, that this 3 seede of thy worde, now sown among vs, may take suche depe roote, that nether the burning heate of persecution cause it to wither, nether y thornie cares of this life do choke it, but that as seede sown in good grounde, it may bring foorth the thirtie, sixtie and an hundreth folde, as thine heauenlie wisdom hath appoynted. And because we haue nede cōtinually to craue many things at thine hands, we hūbly beseeche thee, o heauenly Father, to graūt vs thine holie 4 Spirit, to direct our petitions, that they may procede frō suche a seruēt minde as may be agreable to thy moste blessed wil.

And

1. Pet. 5. b

2
Nqm. 26. a
deute. 9. c
ios. 7. b

3
Mat. 13. a. b

4
Luk. 11. b
rom. 8. c
1. cor. 5. d
1. ioh. 5. e
rom. 12. d
wisdo. 9. c

And ſeing that our infirmitie is able
 1 to do nothing without thine helpe,
 and that thou art not ignorant with
 how many, and great 2 tentations we
 poore wretches are on euery ſide inclo-
 ſed and compaſſed, let thy ſtrength, O
 Lord, ſuſtaine our weaknes, y we being
 defended with the force of thy gra-
 ce, may be ſafely preſerued againſt all
 aſſautes of Satan, who goeth aboute
 continually like a roaring lion ſeking to
 deuoure vs. 4 Increate our faith, O mer-
 ciful Father, that we do not ſwarue at a-
 ny time from thine heauenlie worde,
 but augment in vs hope and loue, with
 a careful keping of all thy commande-
 ments, that no 5 hardnes of heart, no hy-
 pocriſie, 6 no concupiſcence of the eyes,
 nor intifements of the worlde, do drawe
 vs away from thine obedience. And
 ſeing we liue now in theſe moſte 7 peril-
 lous times, let thy fatherlie prouidence
 defend vs againſt y violence of all our
 enemies, which do euery where purſue
 vs, but chiefly againſt the wicked rage
 and

7
 2. Cor. 3. a
 ioh. 19. a
 philip. 2. b
 2
 Pſal. 40. c
 1. pet. 1. a

3
 1. pet. 5. b
 4
 Luk. 17. u

5
 Pſal. 95. b
 heb. 3. 4. c
 6
 1. Ioh. 2. e

7
 1. Tim. 4. a
 2. pet. 3. a
 2. tim. 3. a
 iud. a. b. c. d.

2. Thes. 2. a
1. ioh. 2. c
reuel. 12. d
17. c

2
1 Tim. 2. a

3
Rom 15 b
1. cor. 1. b
ephe. 4. a

4
Ioh. 21. d
mat. 28. d
1. cor. 9. c
mark 16. d

5
Prou. 21. a

and furious vproares of that Romish
dole, enemie to thy Christ.

Furthermore, for asmuche as by thine
holie Apostle we be taught to make our
2 prayers, and supplications for all men,
we pray not onely for our selues here
present, but beseeche thee also, to reduce
all such as be yet ignorant, from the mi-
serable captiuitie of blindnes and error,
to the pure vnderstanding of thine hea-
uenlie trueth, that we all with one 3 con-
sent and vnitie of mindes, may worship
thee our onelie God and Sauour: & that
all Pastors, shepherds, and ministers, to
whome thou hast committed the 4 dis-
pensation of thine holie worde, & char-
ge of thy chosen people, may bothe in
their life & doctrine, be founde faithfull,
setting onely before their eyes thy glo-
rie, and that by them all poore shepe &
wander and go astray, may be gathered
and brought home to thy folde.

Moreouer, because the 5 hearts of ru-
lers are in thine hands, we beseeche thee
to direct and gouerne the hearts of all
Kings, Princes, and Magistrates, to who-
me thou

methou hast committed the i sword: especially, δ Lord, according to our bounden duetie, we beseeche thee to mainteine and increase the noble estate of the **Queenes** maiestie, and hir honorable counsel with all \bar{y} estate & whole bodie of the commune wealth. Let thy fatherlie fauour so preferue her, and thine holie Spirit so gouerne her heart, that she may in suche sorte execute her office, \bar{y} thy religion may be purely maintained, 2 maners reformed, & sinne punished according to the precise rule of thine holie worde.

And for that we be all 3 membres of \bar{y} mystical bodie of Christ Iesus, we make our requestes vnto thee, δ heauenlie Father, for all such as are 4 afflicted wth any kinde of crosse or tribulation, as warre, plague, famine, sicknes, pouertie, imprisonment, persecution, banishment, or any other kinde of thy rodde: whether it be 5 grief of body, or vnquietnes of minde, that it wold please thee to giue them paciencie and constancie, til thou send them ful deliuerance of oll their

ⁱ Rom. 13. b
ioh. 19. b

² 1. Tim. 2. a
1 sam. 1. d

³ 2. Cor. 12. d
rom. 12. a

⁴ 1 sam. 5. c

⁵ 2. Cor. 1. d
heb. 13. a

1
 Heb. 11. g
 rom. 8. g
 psal. 43. d
 2
 Ioh. 16. f

3
 1. Pet. 1. b
 4
 A. 2. d
 matt. 10. d
 luk. 21. d
 5
 Rom. 14. b

6
 Luk. 17. b
 7
 Ephe. 4. e

troubles. And finally, O Lord God, moste merciful Father, we moste humbly beseeche thee, to shewe thy great mercies vpon our brethren, w̄ are persecuted, cast in 1 prison, & daily cōdemned to death for the testimonie of thy trueth. And though they be vtterly destitute of all 2 mans aide, yet let thy swete comfort neuer departe from them, but so inflame their hearts with thine holie Spirit, that they may boldely, and chearfully abide suche 3 tryal, as thy 4 godlie wisedome shal appoint, so that at length aswel by their death, as by their 5 life, the kingdome of thy Sonne Iesus Christ may increase & shine through all the worlde. In whose name we make our humble petitions vnto thee, as he hath taught vs.

Our father which art in heauen, &c.

Almightie & euerliuing God, vouchsaue, we beseeche thee, to graunt vs perfite continuāce in thy liuelie faith, 6 augmenting the same in vs daily, til we growe to the ful measure of our 7 perfection in Christ, whereof we make our confession, saying.

I beleue

I beleeue in God, &c.

¶ Then the people sing a Psalm, which ended, the Minister pronounceth one of these blessings, and so the Congregation departeth.

THe Lord blesse vs and saue vs: the Lord, make his face shine vpon vs, and be merciful vnto vs: the Lord turne his countenance towarde vs, and graunte vs his peace.

Nom. 6.

THe grace of our Lord Iesus Christ, the loue of God, and communion of the holie Ghost be with vs all, So be it.

2. Cor. 13. d

¶ It shal not be necessarie for the Minister dayly to repeat all these things before mencioned, but beginnig with some maner of confession, to procede to the sermon, which ended, he either vseth the prayer for all estates before mencioned, or els prayeth, as the Spirit of God shal moue his heart, framing the same according to the time and matter which he hath intreated of. And if there shal be at any time any present plague, famine, pestilence, warre, or suche like, which be euident tokens of Gods wrath as it is our parte, to acknowledge our sinnes to be the occasiō thereof, so are we appointed by the Scriptures to giue our selues to mourning, fastig, & prayer, as the meanes to turne away Gods heauie displeasure. Therefore it shal be cōuenient, that the minister at suche time, do not onely admonish the people thereof, but also vse some forme of prayer, according as the present necessitie requireth, to the which he may appoint, by a cōmune consent, some seuerall day after the sermō, weekly to be obserued.

Leui. 26. d
deut. 28. d
1. king. 8. d
2. sa. 24. c

¶ These prayers that followe, are vsed in the French Church of Geneva: the first serueth for Sunday after the sermon and the other that followeth, is said vpon wedneseday, which is the day of commune prayer.

C ii.

Another maner of prayer after
the sermon.

Almightie God and heauenlie Father, since thou hast promised to graunte our requests which we shal make vnto thee in the Name of our Lord Iesus Christ thy welbeloued Sonne: and we are also taught by him & his Apostles to assemble our selues in his name, promising that he wil be among vs, and make intercession for vs vnto thee, for the obtaining of all such things, as we shal agre vpon here in earth: we therefore (hauing first thy commandement to praye for suche as thou hast appointed rulers and gouernours ouer vs, and also for all things nedeful bothe for thy people, and for all sortes of men, forasmuche as our faith is grounded on thine holie worde and promises, and that we are here gathered together before thy face and in the Name of thy Sonne our Lord Iesus) we, I say, make our earnest supplication vnto thee, our moste merciful God and bountiful Father, that for Ie-
sus

fus Christs sake our onelie Sauour and Mediator, it wolde please y of thine infinite mercie, freely to pardon our offences, and in suche sorte to drawe and lift vp our hearts and affections towards thee, y our requestes may bothe procede of a feruent minde, and also be agreeable vnto thy most blessed wil and pleasure, which is onely to be accepted.

(.) We beseeche thee therefore, o heauenlie Father, as touching all princes and rulers, vnto whome thou hast committed the administratiō of thy iustice, and namely, as touching the excellent estate of the Quenes maiestie & all her honorable counsel with the rest of the Magistrates & commons of the realme, that it wolde please thee to graunte her thine holie Spirit, & increse the same, from time to time in her, y she may with a pure faith acknowledge Iesus Christ thine onelie Sonne our Lord, to be King of all Kings, and Gouvernour of all Gouvernours, euen as thou hast giue all power vnto him both in heauen & in earth: and so giue her self wholly to serue him,

& to aduance his kingdome in her dominions, (ruling by thy worde her subiectes, which be thy creatures, and the shepe of thy pasture) that we being mainteined in peace and tranquillitie, bothe here & euerie where, may serue thee in all holines and vertue: and finally being deliuered from all feare of enemies, may render thanks vnto thee all the dayes of our life.

We beseeche thee also, moste deare Father and Sauour, for all suche as thou hast appointed Ministers vnto thy faithful people, and vnto whome thou hast committed the charge of soules, and the ministerie of thine holie Gospel, that it wolde please thee so to guide them with thine holie Spirit, y they may be found faithful and zealous of thy glorie, directing alwaye their whole studies vnto this end, that the poore shepe which be gone astray out of the flocke, may be sought out & brought againe vnto y Lord Iesus, who is the chief shepherd & head of all bishops, to the intent they may frō day to day grow & increase in him vnto

all

all righteousnes and holines: and on the other parte, that it wolde please thee to deliuer all thy Churches from the daunger of rauening wolues, and from hyerlings, who seke there owne ambicion and profit, and not the setting foorth of thy glorie onely, and the safegarde of thy flocke.

Moreouer, we make our prayers vnto thee, ô Lord God, moste merciful Father, for all men in general, that as thou wilt be knowen to be the Sauour of all the worlde by the redempcion purchased by thine onely Sonne Iesus Christ: euen so that suche as haue bene hitherto holden captiue in darkenes and ignorance for lacke of the knowledge of thy Gospel, may through the preaching thereof, and the cleare light of thine holie Spirit, be brought in to the right way of saluation, which is to know that thou art onely very God, and that he, whome thou hast sent, is Iesus Christ: likewise that they whome thou hast already endued with thy grace, and illuminated their hearts with the knowledge of thy

worde, may continually increase in godlines, and be plenteously enriched with spiritual benefites: so that we may altogether worship thee, both with heart and mouthe, and render due honor and seruice vnto Christ our master, King and Lawmaker.

In like maner, ô Lord of all true comfort, we commend vnto thee in our prayers all suche persones, as thou hast visited & chastised by thy crosse & tribulation, all suche people as thou hast punished with pestilence, warre, or famine, and all other persones afflicted with povertie imprisonment, sicknes, banishment, or any like bodilie aduersitie, or hast otherwise troubled and afflicted in spirit: that it wolde Please thee to make them perceiue thy fatherlie affection towards them, that is, that these crosses be chastisings for their amendment, to the intent that they shulde vnfaignedly turne vnto thee, and so by cleauing vnto thee, might receiue full comfort and be deliuered from all maner of euil. But especially we commend vnto thy diuine protection

tection all suche which are vnder the tyrannie of Antechrist, and bothe lacke this foode of life, & haue not libertie to cal vpon thy Name in open assemblie: chiefly, our poore brethren which are imprisoned and persecuted by the enemies of thy Gospel, that it wolde please thee, O Father of cōsolations, to strengthen them by the power of thine holie Spirit, in suche sorte as they neuer shrink backe, but that they may constantly perseuere in thine holie vocation, and so to succour and assise them as thou knowest to be moste expedient, comforting them in their afflictions, mainteining them in thy safegarde against the rage of wolues, and increasing in them the gifts of thy Spirit, that they may glorifie thee their Lord God, both in their life and in their death.

Finally, O Lord God moste deare Father, we beseeche thee to graunte vnto vs also, which are here gathered together in the Name of thy Sonne Iesus, to heare his worde preached, * that we may acknowledge truely and without hypo-

If the Lordes Supper be ministred then is here added this clause.

* And to celebrate his holie Supper

crisie, in how miserable a state of perdition we are in by nature, and how worthely we procure vnto our selues euermore lasting damnacion, heaping vp from time to time thy grieuous punishments toward vs, through our wicked and sinful life, to the end that (seing there remaineth no sparke of goodnes in our nature, and that there is nothing in vs, as touching our first creation, and that which we receiue of our parents, mete to enioye the heritage of Gods kingdome) we may wholly render vp our selues with all our hearts and with an assured confidence vnto thy derely beloved Sonne Iesus our Lord, our onely Sauour and redemer, to the intent that he dwelling in vs, may mortifie our olde man, that is to say, our sinful affections, & that we may be renewed into a more godlie life, whereby thine holie Name (as it is worthie of all honor) may be advanced and magnified throughout the worlde, and in all places: likewise that thou maist haue the tuicion and gouernance ouer vs, and that we may learne dayly

Halowed
be thy Name.

dayly more and more to humble and submit our selues vnto thy maiestie, in suche sorte that thou maist be counted King and gouernour ouer all, guyding ^{thy king-} thy people with the sceptre of thy wor- ^{doms come.} de, and by the vertue of thine holie Spirit, to the confusion of thine enemies, through the might of thy trueth & righteousness, so that by this meanes all power and height which withstandeth thy glorie, may be continually throwen downe, & abolished, vnto suche time, as the ful and perfect face of thy kingdome shal appeare, whē thou shalt shewe thy self in iudgement in the persone of thy Sonne: whereby also we with the rest of thy creatures, may rendre vnto thee perfect and true obedience, ^{Thy wil be} euen as thine ^{done.} heauenlie Angels do apply them selues onely to the performing of thy commandements: so that thine onelie wil may be fulfilled without any contradiction, and that euery man may bend him self to serue and please thee, renouncing their owne willes, with all the affections and desires of the flesh.

Graunt

Give vs this
day our dai-
ly bread.

Graunte vs also, good Lord, that we thus walking in the loue and dread of thine holie Name, may be nourished through thy goodnes, and that we may receiue at thine hands all things expedient and necessarie for vs, and so vse thy giftes peaceably and quietly, to this end, that when we see that thou hast care of vs, we may the more affectuouly acknowledge thee to be our Father, looking for all good giftes at thine hand, and by withdrawing and pulling backe all our vaine confidence from creatures, may set it wholly vpon thee, and so rest onely in thy moste bountifull mercie. And for so muche as whiles we continue here in this transitorie life, we are so miserable, so fraile, and so muche enclined vnto sinne, that we fall continually and swaue from the right way of thy commandements, we beseeche thee pardon vs our innumerable offences, whereby we are in daunger of thy iudgement and condemnation, and forgiue vs so freely, that death & sinne may hereafter haue no title against vs, nether lay vnto our charge

And forgi-
ue vs our
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charge the wicked roote of sinne, which doeth euermore remaine in vs: but graunt that by thy commandement we may forget the wrongs which other do vnto vs, and in steade of seeking vengeance, may procure the wealth of our enemies. And for asmuche as of our selues we are so weake, that we are not able to stand vpright one minute of an houre, and also that we are so belaide, and assailed euermore with suche a multitude of so dangerous enemies, that the deuil, the worlde, sinne, and our owne concupiscences do neuer leaue of to fight against vs: let it be thy good pleasure to strengthen vs with thy holie Spirit, and to arme vs with thy grace, that thereby we may be able constantly to withstand all tentations, & to perseuere in this spiritual battel against sinne, vntil suche time as we shal obtaine the ful victorie,

and so at length may triumphant-
ly reioyce in thy kingdome,
with our captaine & go-
uernour Iesus Christ
our Lord.

And lead vs
not into
tentation.

¶ This prayer following is vsed to be said after the sermone on the day which is appointed for commune prayer: and it is very propre for our state and time, to moue vs to true repentance, & to turne backe Gods sharpe rodde which yet threaten vs.

Another prayer.

GOd almightie and heauenlie Father, we acknowledge in our consciences & confesse, as the trueth is, that we are not worthie to lift vp our eyes vnto heauen, muche lesse mete to come into thy presence, and to be bolde to thinke that thou wilt heare our prayers, if thou haue respect to y^e which is in vs: for our cōsciences accuse vs, & our owne sinnes do beare witnes against vs: yea, & we knowe y^e thou art a righteous Iudge, which doest not counte sinners righteous, but punishest the fautes of suche as transgresse thy commādements. Therefore, o Lord, when we consider our whole life, we are confounded in our owne hearts, and can not chuse but be beaten downe, and as it were dispaire, euen as though we were already swallowed vp in the depe goulfe of deathe. Notwithstanding, moste merciful Lord,
since

since it hath pleased thee of thine infinite mercie, to commande vs to call vpon thee for helpe, euen from the depe botome of hel: and y^e the more lacke and defaute we fele in our selues, so muche the rather we shulde haue recourse vnto thy soueraigne bountie: since also thou hast promised to heare and accept our requestes & supplications without hauing any respect to our worthines, but onely in the Name, and for the merites of our Lord Iesus Christ, whome alone thou hast appointed to be our intercessor & aduocate: we humble our selues before thee, renouncing all vaine confidence in mans helpe, and cleaue onely to thy mercie, and with ful confidence call vpon thine holie Name to obtaine pardon for our sinnes.

First, O Lord, besides the innumerable benefites which thou doest vniuersally bestowe vpon all men in earth, thou hast giuen vs suche special graces, that it is not possible for vs to rehearse them, no nor sufficiently to conceiue them in our mindes. As namely, it
hath

hath pleased thee to cal vs to the knowledge of thine holie Gospel. drawing vs out of the miserable bondage of the Deuil, whose sclaues we were, and deliuering vs from moste cursed idolatrie & wicked superstition, wherein we were plunged, to bring vs into the light of thy trueth. Notwithstāding suche is our obstinacie & vnkindenes, that not onely we forget those thy benefites, which we haue receiued at thy bountifull hand: but haue gone astray from thee, & haue turned our selues from thy Law, to go after our owne concupiscence and lustes, and nether haue giuen worthie honor and due obedience to thine holie worde, nether haue aduanced thy glorie, as our duetie required. And although thou hast not ceased continually to admonish vs most faithfully by thy worde, yet we haue not giuen care to thy fatherlie admonition.

wherefore, o Lord, we haue sinned and haue grieuously offended against thee, so that shame and confusion apperaineth vnto vs: and we acknowledge
that

that we are altogether gilty before thy iudgement, and that if thou woldest intreat vs according to our demerites, we coulde loke for none other then death & euerlasting damnation. For although we wolde go aboute to cleare and excuse our selues, yet our owne conscience wolde accuse vs, and our wickednes wolde appeare before thee to cōdemne vs. And in very dede, O Lord, we see by the corrections which thou hast already vsed towardes vs, that we haue giue thee great occasiō to be displeased with vs: for seing that thou art a iuste and an vpright iudge, it cā not be without cause, y thou punishest thy people. wherefore, for asmuche as we haue felt thy stripes, we acknowledge that we haue iustely stirred vp thy displeasure against vs, yea, & yet we se thine hand lifted vp to beate vs a fresh: for y rodde & weapons wherewith thou art accustomed to execute thy vengeance, are already in thine hand: and the threatnings of thy wrath, which thou vset against the wicked sinners, be in ful readines.

Now though thou shuldest punish vs, muche more grieuously, then thou hast hitherto done, & that, where as we haue receiued one stripe, thou woldest giue vs an hundreth: yea, if thou woldest make the curses of thine oulde testamēt, which came then vpo thy people Israel, to fall vpon vs, we confesse that thou shuldest do therein very righteously, & we can not denie, but we haue fully deserved the same.

Yet Lord, for somuche as thou art our Father, & we be but earth and slyme: seing thou art our maker, & we y worke-
manship of thine hands: since thou art our pastor, & we thy flocke: seing also that thou art our redemer, and we are y people whome thou hast bought: finally, because thou art our God, & we thy chosen heritage, suffer not thine angre to kindle against vs, that thou shuldest punish vs in thy wrath, nether remembre our wickednes, to the end to take vengeance thereof, but rather chastise vs gently according to thy mercie.

Trueth it is, O Lord, that our misde-

des

des haue enflamed thy wrath against vs, yet considering that we cal vpon thy Name, and beare thy marke & badge, mainteine rather the worke that thou hast begonne in vs by thy free grace, to the end that all the worlde may know that thou art our God & Sauour. Thou knowst that suche as be dead in graue, & whome y^e hast destroyed & brought to confusion, wil not set forthe thy praises, but the heauie soules, and comfortles, the humble hearts, the consciences oppressed and loden with the grieuous burthen of their sinnes, and therefore thyrst after thy grace, they shal set forthe thy glorie and praise.

Thy people of Israel oftentimes prouoked thee to angre through their wickednes, whereupon thou didest, as right required, punish them: but so sone as they acknowledged their offences, and returned to thee, thou didest receiue them alwaies to mercie: and were their enormities & sinnes neuer so grieuous, yet for thy couenants sake, which thou hadest made with thy seruants Abra-
D ij.

ham Ishak. and Iacob, thou hast alwayes
with drawne from them the rodde, and
curses which were prepared for them, in
suche sorte that thou didest neuer refuse
to heare their prayers.

We haue obtained by thy goodnes a
farre more excellent couenant which
we may alledge, that is, the couenant
which thou first madeest & stablishedst by
the hand of Iesus Christ our Sauour,
and was also by thy diuine prouidence
written with his blood and sealed with
his death and passion.

Therefore, O Lord, we renouncing
our selues, and all vaine confidence in
mans helpe, haue our onelie refuge to
this thy most blessed couenant, & hereby
our Lord Iesus, through the offering vp
of his bodie in sacrifice hath reconciled
vs vnto thee. Beholde therefore, O Lord,
in the face of thy Christ, and not in vs,
that by his intercession thy wrath may
be appeased, and that the bright beames
of thy countenance may shine vpon vs
to our great comfort and assured salua-
tion & from this time forwarde vouch-
safe

safe to receiue vs vnder thine holie tuition, and gouerne vs with thine holie Spirit, whereby we may be regenerat anew vnto a farre better life, so that thy Name may be sanctified: Thy kingdome come: Thy wil be done euen in earth as it is in heauen: Giue vs this day our daily bread: And forgiue vs our dettes, euen as we forgiue our detters: And lead vs not into tentation, but deliuer vs from euil: For thine is the kingdome and the power and the glorie, for euer and euer. Amen.

And albeit we are moſte vnworthie in our owne ſelues, to open our mouthes, & to intreate thee in our neceſſities, yet for ſomuche as it hath pleaſed thee to commande vs to praye one for another, we make our humble prayers vnto thee for our poore brethren, & membres, whom thou doeſt viſite & chaſtice wth thy rodde & corrections, moſte inſtantly deſiring thee, to turne away thine angre from them. Remembre, o Lord. we beſeeche thee, that they are thy children, as we are: and though they haue offended thy

maiestie, yet that it wolde please thee not to cease to procede in thine accustomed bountie & mercie, which thou hast promised shulde euermore continue towards thine elect. Vouchsafe therefore, good Lord, to extend thy pitie vpon all thy Churches, & towards all thy people, whome thou dost now chastise either with pestilence, or warre, or suche like thine accustomed roddes, whether it be by sicknes, prison or pouertie, or any other affliction of conscience and minde: that it wolde please thee to comfort them as thou knowest to be most expedient for them, so that thy roddes may be instructions for them to assure them of thy fauour, and for their amendement, when thou shalt giue them constancie & patience, and also aswage and stay thy corrections: and so at length by deliuering them from all their troubles, giue them mooste ample occasion to reioyce in thy mercie, and to praise thyne holie Name: chiefly y thou woldest, O Lord, haue compassion aswel on all, as on euery one of them that employ them selues
for

or the maintenance of thy trueth: strengthen them O Lord, with an invincible constancie: defend them, and assist them in all things and euerie where: ouerthrowe the crafty practises and conspiracies of their enemies and thyne: bridle their rage, & let their bolde enterprises which they vndertake against thee & the membres of thy Sonne, turne to their owne confusion: and suffer not thy kingdome of Christians to be vtterly desolate, neither permit that the remembrance of thine holie Name be cleane abolished in earth, nor that they, among whome it hath pleased thee to haue thy praises celebrated, be destroyed, and brought to naught, and that the Turkes, Paganes, Papistes, & other infideles might boast the selues thereby & blaspheme thy Name

(.)

PRAYERS USED IN THE Churches of Scotland, in the time of their persecution by the Frenchmen:

but principally when the Lordes table was to be ministred.

(.) To this the minister addeth that parte which is in the former prayer marked thus (.) lea: 37

ETernal and enerlyuing God, father
of our Lord Iesus Christ, we thy cre-
ators & the workmanship of thine owne
hands, sometymes dead by sinne, and
thral to Satan by meanes of the same,
but now of thy meere mercy called to
libertie & life, by the preaching of thine
Euangel, do take vpon vs this boldnes,
(not of our selues, but of the comman-
dement of thy deare Sonne our Lord
Iesus Christ) to powre forth before thee
the petitions & cōplaints of our troubled
hearts, oppressed with feare and wound-
ded with sorrowe. Trewe it is, o Lord,
that we are not worthie to appeare in
thy presence, by the reason of our mani-
fold offences, nether yet are we worthie
to obteine any comfort of thy hands,
for any righteousness that is in vs. But
seing, o Lord, that to turne back from
thee, and not to call for thy support in
the time of our trouble, it is the entrance
to death, and the playne way to despera-
tion: we therefore cōfounded in our sel-
ues (as y people that on all sydes is assal-
ted with sorrowes) do present our selues
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before thy Maiestie, as our soueraygne capitane & onely redemer Iesus Christ hath commanded vs, in whose name, and for whose obedience, we humbly craue of thee remission of our former iniquities, as wel committed in matters of religion, as in our lyues and conuersation. The examples of others that haue called vnto thee in their like necessities, giue vnto vs esperance, that thou wilt not reiect vs, nether yet suffer vs for euer to be confounded. Thy people Israel did oftē tymes declyne from thy lawes, and did followe the vanitie of superstition and idolatrie, and often tymes didst thou correct and sharply punish them, but y didst neuer vtterly dispise them, when in their miseries vnfainedly they turned vnto thee. Thy Church of the Iewes were sinners, ô Lord, and the molte parte of the same did consent to the death of thy deare sonne our Lord Iesus Christ, and yet didst not thou dispise their prayers, when in the time of their grieuous persecution they called for thy support. O Lord, thou hast promised

mised no les to vs, then thou hast per-
 med to them, & therefore take we bold-
 nes at thine owne commandement, and
 by y promise of our Lord Iesus Chriſt,
 moſt humbly to craue of thee, that as it
 hath pleaſed thy mercie, partly to remo-
 ue our ignorance & blyndnes, by y light
 of thy bleſſed Euangel, that ſo it may
 pleaſe thee to continue the ſame light
 with vs, til that thou deliuer vs, from all
 calamitie and trouble. And for this pur-
 poſe, o Lord, it will pleaſe thee to thruſt
 out faithful workmē in this thy hearuſt
 within this realme of Scotland, to the w
 after ſo long darcknes of Papiſtrie and
 ſuperſtition, thou haſt offered the trueth
 of thyne Euangel in all purenes & ſim-
 plicitie: continue this thy grace with vs,
 o Lord, and purge this realme from all
 falſe teachers, fro dūme dogs, diſſembled
 hypocrits, cruel wolues, and all ſuche as
 ſhewe them ſelues enemies to thy true
 religion. [.]

Here may
 be added
 the prayers
 for Magiſtra-
 tes as before
 [.]

Theſe prayers
 following
 were firſt
 uſed, when

But now, o Lord, the dangiers which
 appeare & the trouble which increaſeth
 by y cruel tyrannie of forſworne ſtraun-
 giers

giers, compelleth vs to complaine before the throne of thy mercie, & to craue of thee protection and defence against their most iniuste persecution. That nation, ô Lord, for whose pleasure & for defence of whome we haue offended thy Maiestie, & violated our faith, oft breaking the legues of vnitie and concord & our kings & gouernours haue cōtracted with our neighbours: that nation, ô Lord, for whose aliance our fathers & prediceffors haue shead their blood, and we (whome now by tyrannie they oppress,) haue oft susteined the hasard of battell: that nation finally to whome alwayes we haue bene faithfull, now after their long practised disceit, by manifest tyranny do seke our destruction. Worthely & iustely mayste thou, ô Lord, giue vs to be sclaues vnto suche tyrants, because for the maintenance of their freindship, we haue not feared to breake our solemnned othes made vnto others, to the great dishonour of thyne holie Name: and therefore iustely mayest thou punish vs by the same nation
for

both the
kings of
France were
lyuing.

for whose pleasur we feared not to offend thy diuine Maieſtie. In thy preſence, ô Lord, we lay for our ſelues no kynd of excuſe, but for thy deare ſonne Ieſus Chriſts ſake, we crye for mercie, pardon and grace. Thou knoweſt, ô Lord, that their craftie wittes, in many things haue abuſed our ſimplicite: for vnder pretence of the maintenance of our libertie, they haue ſought, and haue found the way (vnles thou alone confound their counſels) to bring vs in their perpetual bondage. And now the rather, ô Lord, do they ſeke our deſtruction, becauſe we haue reſuſed y Romain Antechriſt, whoſe kingdome they defend, in dayly ſhedding y blood of thy ſaincts. In vs, ô Lord, there is no ſtrength, no wiſdome, no number nor iudgement, to withſtand their force, their craft, their multitude & diligence: and therefore, loke thou vpon vs, ô Lord, according to thy mercie. Behold the tyranie vſed againſt our poore brethren and ſiſters, and haue thou reſpect to that diſpiteful blaſphemie which vnceſſantly they ſpewe forth againſt thyne

Beholde
how mer-
cifully God
hath broken
the yoke
of our ſerui-
tude.

thyne eternal trueth. Thou hast assisted
thy Church euen from the beginning,
and for the deliuerace of the same, thou
hast plagued the cruel persecutors from
tyme to tyme. Thy hand drowned Pha-
rao: Thy sword deuoured Amalec: Thy
power repulsed y^e pryde of Senacherib:
And thyne Angel so plagued Herod,
that wormes and lycē were punishers of
his pryde. O Lord, thou remainest one
for euer, thy nature is vnchangeable,
thou canst not but hate crueltie, pryde,
oppression and murther, which now the
men whome we neuer offended pretend
against vs: Yea farther, by all meanes
they seke to banish frō this realme thy
deare sonne our Lord Iesus Christ, the
true preaching of his worde and faithful
ministers of the same, and by tyranny
they pretend to mainteine moste abho-
minable idolatrie, & the pompe of that
Romain Antechrist. Loke thou therefo-
re vpon vs, O Lord, in the multitude of
thy mercies, stretch out thine arme, and
declare thy self protector of thy trueth,
repreſſe the pryde, and daunten thou
the furie

the furie of these cruel persecuters: suffer
 them neuer so to preuaile against vs, that
 the brightnes of thy worde be extin-
 guished in this realme, but whatsoeuer
 y hast appointed in thyne eternal coun-
 cel to become of our bodies: yet we
 most humbly beseeche thee for Iesus
 Christs thy sonnes sake, so to mainteine
 the puritie of thyne Euangel within this
 realme, that we and our posteritie may
 enioye the fruition thereof, to the praise
 & glorie of thyne holie Name: & to our
 euerlasting comfort. And this we most
 affectuouly desire of thy mercie, by the
 merites, and intercession of our Lord
 Iesus Christ. To whom with thee and
 the holie Ghost be all honor, glory, pray-
 se and benediction, now & euer.

So be it.

This is added so ofte as the Lords
 table is ministred.

Now last, O Lord, we that be here as-
 sembled to celebrate the Supper of thy
 deare sonne our Lord Iesus Christ, who
 did

did not onely once offer his bodie, and
shed his blood vpon the crosse for our
ful redemption: but also to kepe vs in re-
cent memorie of that his so great a be-
nefite, provided that his bodie & blood
shude be giue to vs to the nourishment
of our soules. we, I say, that presently
are conuened, to be partakers of that
his moste holy table, moste humbly do
beseeche thee, to graunt vs grace, that
in sinceritie of heart, in true faith, and
with ardent & vnfained zeale, we may
receiue of him so great a benefite: to
wit, that frutefully we may possesse his
bodie and his blood, yea, Iesus Christ
him selfe very God and very man, who
is that heauenly bread which giueth life
vnto the worlde. Giue vs grace O Fa-
ther, so to eate his flesh and so to drink
his blood, that hereafter we liue no
more in our selues, & according to our
corrupt nature, but that he may liue in
vs, to conduct and guide vs to that most
blessed lyfe that abydeth for euer.

Graunt vnto vs O heauenly Father, so
to celebrate this day the blessed memo-

A THANKSGIVING.

rie of thy dearè Sonne that we may be assured of thy fauour and grace towards vs. Let our faith so be exercised, y not onely we may feale the increase of the same: but also, that the cleare confession thereof, with the good workes proceeding of it, may appeare before me to the praise and glory of thyne holie Name, which art God euerlasting blessed for euer. So be it.

¶ A thanksgiuing vnto God after our deliuerance from the tyranny of the Frenchemen, with prayers made for the continuance of the peace betwixt the Realmes of England and Scotland.

NOW, Lord, seing that we enioye cōfort both in bodie & Sprite, by reasone of this quietnes of thy mercie graunted vnto vs, after our moste desperate troubles, in the w̄ we appeared vtterly to haue bene ouerwhelmed. we praise and glorifie thy mercie & goodness, who petiously loked vpon vs when we in our owne selues were vtterly cōfounded. But seing, ô Lord, that to receiue benefites at thy hands, and not to be thankful for the same, is nothing

A THANKSGIVING.

els but a seale against vs in the day of Iudgement. we must humbly beseeche thee, to graunt vnto vs hearts so mindeful of the calamities past, that we continually may feare to prouoke thy iustice to punish vs with the like or worse plagues. And seing that whē we by our owne power were altogether vnable to haue freed our selues from the tyranny of strangers, and from the bondage and thraldome pretended against vs, thou of thyne especial goodnes didst moue the hearts of our neighbours (of whom we had deserued no suche fauour) to take vpon them the common burthen with vs, and for our deliuerance, not onely to spend the liues of many, but also to haverse the estate and tranquillitie of their Realme and cōmon wealth: Graunt vnto vs, ô Lord, that with suche reuerence we may remember thy benefites receiued, that after this in our default, we neuer enter into hostilitie against the Realme and nation of England. Suffer vs neuer, ô Lord, to fall to that ingratitude and detestable vnthank

A THANKSGIVING.

fulnes, that we shal seke the destruction and death of those, whome thou hast made instruments to deliuer vs from the tyranny of mercyles strangers. Dissipate thou the counsels of suche as disceitfully trauel to stirre the hearts of the inhabitants, of ether Realme against y other. Let their malicious practises be their owne confusion, and graunt thou of thy mercy that loue, concorde, & tranquillitie, may continue and encrease amongst the inhabitants of this yle, euen to the comming of y Lord Iesus Christ, by whose glorious Euāgel, thou of thy mercy dost call vs both, to vnitie, peace and Christian concord. The full perfection whereof we shal possesse in the fulnes of thy Kingdome, when all offences shalbe remoued, iniquitie shalbe suppressed, and thy chosen children be fully endued with that perfect glorie, in the which now our Lord Iesus reigneth. To whome with thee & the holy Ghost, be all honour praise and glorie, now and euer. So be it.



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A PRAYER.

A PRAYER VSED IN
the assemblies of the Church,
aswel perticular as general.

ETernal and euerliuing God, Father
of our Lord Iesus Christ, thou that
of thyne infinite goodnes, hast chose to
thy self a Church, vnto the w^{ch} euer frō
the fal of mā y^e hast manifested thy self:
first by thine owne voyce to Adā: next
to Abraham & his sede, then to all Isra-
el, by the publication of thy holy Law:
and last by sending of thy onely Sonne
our Lord Iesus Christ, y^e great Angel
of thy Councel into this worlde, and
clead with our nature, to teache vnto
vs thy holy wil, and to put an end to all
reuelations and prophecies: who also
elected to him selfe Apostles, to whome
after his resurrection he gaue com-
mandement to publish, and preache his E-
uangel to all Realmes and nations, pro-
mising to be with them euen to the end
of the worlde: yea, and moreouer, that
wheresoeuer two or three, were gather-
ed together in his Name, that he wold
be there in the midst of the, not onely

A PRAYER.

to instruct and teache them, but also to
ratifie & confirme suche things as they
shal pronouce or decree by thy worde.
Seing, ô Lord, that this hath bene thy
loue and fatherly care towards thy
Church, that not onely thou plantedst
it, rules and guydes the chosen in the
same by thyne holy Sprite and blessed
worde: but also that when the external
face of the same is polluted, and the vi-
sible bodie falleth to corruption, then
thou of thy mercies, prouidest that it
may be purged, and restored againe to
the former puritie, aswel in doctrine as
in manners, whereof thou hast giuen
sufficient document from age to age,
but especially now, ô Lord, after this
publick defection from thy trueth and
blessed ordinance, which our Fathers
and we haue sene in that Romaine An-
tichrist and in his vsurped authoritie.
Now (I meane) ô Lord, hast thou re-
ueiled thy selfe and thy beloued Sonne
Iesus Christ, clearly to the worlde a-
gain, by the true preaching of his ble-
sed Euangel, which also of thy mercy

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A PRAYER.

is offered vnto vs within this realme of Scotland, and of the same thy mercie hast made vs Ministers, and burthened vs with a charge within thy Church.

But, ô Lord, whē we consider the multitude of enemies that oppone them selues vnto thy trueth, the practises of Satan, & the power of those that resist thy Kingdome, together with our owne weaknes, fewe number & manifolde imperfections: we can not but feare the sudden way taking of this thy great benefite: and therefore, destitute of all worldely cōfort, we haue refuge to thy onely mercie & grace, most humbly beseeching thee for Christ Iesus thy sōnes sake, to oppone thyne owne power to y^e pryde of our enemies, who cease not to blasphemee thyne eternal trueth.

Giue vnto vs, ô Lord, that presentlie are assembled in thy Name, suche abundance of thy holy Sprite, y^e we may see those things that shalbe expedient for y^e aduancement of thy glory, in the midst of this peruerse & stubburne generatiō. Giue vs grace, ô Lord, that vniuersally

A PRAYER.

amonges our selues, we may agree in vnitie of true doctrine. Preserue vs from damnable errors, & graunt vnto vs such puritie & cleanes of life, that we be not sclanderous to thy blessed Euangel.

Blesse y^e so our weake labours, that the frutes of the same may redound to the praise of thy holy Name, to y^e profite of this present generation, & of the posteritie to come, through Iesus Christ our Lord, to whome with thee & the holy Gost be all honor & praise now & euer

The ordre of Baptisme.

¶ First note, that forasmuche as it is not permitted by Gods worde, that women shulde preache or minister the Sacraments, & it is euident, that the Sacraments are not ordeined of God to be vsed in priuate corners, as charmes, or sorceries, but left to the Congregation, & necessarie annexed to Gods worde, as scales of the same: therefore the infant which is to be baptised, shal be brought to the Church on the day appointed to common prayer and preaching, accompanied with the father and Godfather. So that after the sermon, the childe being presented to the Minister, he demandeth this question.

DO you present this Childe to be Baptised, earnestly desiring that he may be ingrafted in the mystical bodie of Iesus Christ? The answer.

Yea, we require the same.

The transgression of Gods ordinance is called iniquitie & Idolatrie, and is compared to witchcraft & sorcerie. 1. Sam.

15. c.

How dangerous also it is to enterprise any thing rashly, or without the warrant of Gods worde, the examples of Saul, Oza, Ozias, Nadab & Abihu ought sufficiently to warne vs.

1. Sam. 13. c.

2. Sam. 6. b.

2. Chro. 25. c.

Leui. 10. a.

Nomb. 3. a.

The minister procedeth.

THen let vs consider, dearly beloued,
how almightie God hath not on-
ly made vs his children by 1 adoption,
and receiued vs into the fellowship of
his Church: but also hath promised that
he wil be our 2 God, and the God of
our children vnto the thousand genera-
tion. which thing as he confirmed to
his people of the oulde Testament by
the Sacrament of 3 Circumcision, so ha-
the he also renewed the same to vs in his
new Testament by the Sacrament of 4
Baptisme: doing vs thereby to wit, that
our infants apperteine to him by coue-
nant, and therefore ought not to be de-
frauded of those holie signes and bad-
ges 5 whereby his children are knowen
from infideles and pagans.

Nether is it requisite, that all those
y receiue this Sacrament, haue the vse of
vnderstanding & faith, but chiefly that
they be contained vnder the name of
6 Gods people: so that remission of sin-
nes in the blood of Christ Iesus doeth
apperteine vnto them by Gods promise

E j.

Rom. 8. e
galat. 4. a
ephe. 1. a. 2. e

2
Gen. 17. a
exo. 20. a
deut. 7. b
isa. 59. d

3
Gen. 17. b
rom. 4. b

4
Colo. 2. c.
galat. 3. d.
act. 2. f

5
Act. 10. g

6
Act. 2.
1. Cor. 7. e

¹
1. Cor. 7. c

²
Mar. 10. b
Matt. 19. b
Luk. 18. c
Psal. 22. d

³
Rom. 4. b
Galat. 3. a
1. Tim. 2. d
Gen. 15. b. 17.

Mar. 16. b
Matt. 28. d

which thing is most euident by ¹ Saint Paul, who pronounceth the children begotten and borne (ether of the parents being faithful) to be cleane and holie . Also our Sauour Christ admitteth 2 children to his presence, imbrasing and blessing them . which testimonies of the holie Ghost, assure vs, that infants be of the nombre of Gods people , and that remission of sinnes doeth also apperteine to the in Christ. Therefore without iniurie they can not be debarred from the commune signe of Gods children . And yet is not this outward action of suche necessitie, that the ³ lacke thereof shulde be hurtful to their saluation, if that, preuented by death, they may not conueniently be presented to the Church. But we (hauing respect to that obedience, . which Christians owe to the voice and ordinance of Christ Iesus, who commanded 4 to preache & baptise all without exception) do iudge them onely vnworthie of anie fellowship with him, who contemptuously refuse suche ordinarie meanes, as his wisdom

wisdome hath appointed to the instruction of our dul senses.

Furthermore it is euident, that Baptisme was ordeined to be ministred in the element of 1 water, to teache vs, that like as water outwardly doeth wash away the filth of the bodie, so inwardly doeth the vertue of Christs blood purge our soules from that corruption and deadly poison, wherewith 2 by nature we were infected. whose venemous 3 dregges, although they continue in this our flesh, yet by the merites of his death 4 are not imputed vnto vs, because the iustice of Iesus Christ is made 5 ours by Baptisme: not that we thinke anie suche vertue or power to be included in the visible water or outwarde action (for manie haue bene baptised and yet neuer inwardly purged) but that our Sauiour Christ, who commanded Baptisme to be ministred, wil by the power of his holie Spirit, effectually worke in the hearts of his 6 elect in time conuenient, all that is ment & signified by the same. And this the Scripture calleth our 7 re-

E ij.

¹
Matt. 3. a
1. pet. 3. d
1. ioh. 5. b
1. cor. 10. a

²
Ephes. 2. a
³
Rom. 7.

⁴
Rom. 4. a
galat. 3. a
psal. 32. a

⁵
Rom. 6. a
gal 3. d
As Iudas,
Simon Ma-
gus, Hyme-
naeus, Alex-
ander Philetus

⁶
Aa. 2. g 13. g
⁷
Ephes. 3. a
1. Cor. 12. b
rom. 6. a
coloss. 2. b

The fruit of
Baptisme
standeth in
two pointes
mortificati-
on, and reg-
neration.

¹
1. Pet. 5. b
luk. 22. d
iob. 7.

²
Rom. 5. a
1. pet. 1. a
iam. 1. a
ephes. 6. b

³
1 Cor. 15. g
ose. 13. d
heb. 2. d
ieh. 16. d

⁴
deut. 6. a
ioh. 1. b
⁵
1 ere. 31.
hebr. 8. c

generation, which standeth chiefly in these two pointes: in mortification, that is to say, a resisting of the rebellious lustes of the flesh, and in newnes of life, whereby we continually strive to walke in that purenes and perfection, where with we are cladde in Baptisme.

And although we in the journey of this life be incumbred with many enemies, which in the way assaile vs, yet fight we not without frute. For this continual battel which we fight against sinne, death & hel, is a moste infallable argument, that God the Father, mindeful of his promise made vnto vs in Christ Iesus, doeth not onely giue vs motions and courage to resist them, but also assurance to overcome, and obtaine, victory. wherefore, dearly beloued, it is not onely of necessitie that we be once baptised, but also it muche profiteth vs to be present at the ministratiō thereof, y we (being put in minde of y 4 league & couenant made betwene God & vs,) he wil be our God & we his people, he our father, & we his childre) may haue

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occasion aswel to trye our liues past, as
 our present conuersation, and to proue
 our selues, whether we stand fast in the
 faith of Gods elect, or contrariwise, haue
 strayed from him through incredulitie
 and vngodlie lyuing: whereof if our con-
 sciences do accuse vs, yet by hearing
 the louing promises of our heauenlie Fa-
 ther (who calleth all men to mercie by
 2 repentance) we may from hence fo-
 orth walke more warely in our vocati-
 on. Moreouer, ye that be fathers and mo-
 thers may take hereby moſte ſingular
 comfort, to ſe your children thus recei-
 ued into the boſome of Chriſts Congre-
 gation, whereby you are daiely admo-
 niſhed, that ye nourish and bring vp the
 children of Gods fauour & mercie, ouer
 whome his fatherlie prouidence 3 wat-
 cheth continually. which thing as it ou-
 ght greatly to reioyce you, knowing y
 4 nothing can come vnto them without
 his good pleaſure: ſo ought it to make
 you diligent & careful, to nurture & in-
 ſtruct them in the 5 true knowledge and
 feare of God. wherein if you be neg-

E. iij.

1
 Ephe. 3. b
 col. 3. b
 hebr. 1. ab

2
 Ezech. 18 r
 act. 11. c. 13.
 2. pet. 3. b
 deute. 4. d. c

3
 Mat. 18. b

4
 Mat. 6. d
 luk. 12. a

5
 neut. 1. b
 6. a. 11.
 epheſ. 6. a

i
1. Sam. 2. f
2. king. 2. d

what dan-
ger hangeth
ouer those
parents
which neg-
lect the
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of their chil-
dren in god-
lynes.

2
Gen. 18. c
deut. 32. g

The true
vse of the
Catechisme,
to the execu-
tion where-
of the fa-
thers and
godfathers
bind them
selues.

ligent, ye do not onely i iniurie to your
owne children, hiding from them the
good wil and pleasure of almightie God
their Father: but also heape damnation
vpon your selues, in suffering his chil-
dré, bought with the blood of his deare
Sõne, so traiterously for lack of know-
ledge to turne backe from him. There-
fore it is your duetie, with all diligence
to prouide that your children in time
conuenient be instructed in all 2 doctri-
ne necessarie for a true Christian: chief-
ly that they be taught to rest vpon the
iustice of Christ Iesus alone, & to abhor-
re and flee all superstition, papistrie and
idolatrie. Finally, to the intent that we
may be assured, that you the Father and
the Suretie consent to the performance
hereof, declare here before God and
the face of his Congregation the summe
of that faith, wherein you beleue, and
wil instruct this childe.

¶ Then the father or in his absence, the godfather, shall
hearse the articles of his faith: which done, the minister
expianeth the same as after followeth,

The

THe Christian faith whereof now ye haue briefly heard y^e somme, is commonly deuided in twelue Articles: but y^e we may the better vnderstand what is contained in the same, we shal deuide it into foure principal partes. The first shal concerne God the Father. The Second Iesus Christ our Lord. The third shal expresse to vs our faith in y^e holy Ghost. And the fourth and last shal declare what is our faith cōcerning the Church, and of the graces of God freely giuen to the same. First of God we confesse three things, to wit, that he is our Father, almightie, maker of heauen & earth. Our father we cal him, and so by faith beleue him to be, not somuche because he hath created vs (for that we haue common wth the rest of creatures who yet are not called to y^e honor to haue God to thē a favorable father) but we cal hī Father, by reason of his free adoption, by the w^{ch} he hath chosen vs to lyf euerlasting in Iesus Christ: & this his most singular mercie we preferre to all thīgs earthly & transitorie: for without this there is to mākind no felicitie, no cōfort, nor no final ioy: &

I beleue in
God the Fa-
ther almigh-
tie, maker of
heauen and
earth.

hauing this we are assured that by y^e same loue by the which he once hath freely chosen vs, he shal so cōduct the whole course of our life, that in the end we shal possesse that immortal kingdome that he hath prepared for his chosen children. For from this fountein of Gods free mercie or adoption, springeth our vocation, our iustification, our continual sanctification, & finally our glorification. As witnesseth the Apostle.

Rom. 8

The same God our father, we cōfesse almightie, not only in respect of that he may do, but in consideration that by his power and godly wysdome are all creatures in heauen and earth, and vnder the earth, ruled, guyded & kept in that order that his eternal knowledge and wil hath appointed thē. And that is it which in the third parte, we do confesse, that he is creator of heauen and earth, that is to say, that the heauen & earth, and the contents thereof are so in his hand, that there is nothing done without his knowledge, nether yet against his wil, but that
he

he ruleth them so, y^e in the end his godly name shal be gloryfied in them. And so we confesse and beleue, that nether the deuils, nor yet the wicked of the world, haue any power to molest or trouble y^e chosen children of God, but in so farre as it pleaseth him to vse them as instruments, ether to proue and trye our faith and patience, or els to stirre vs to more seruent inuocation of his Name, & to continual meditation of that heauely rest and ioye that abideth vs after these transitorye troubles. And yet shal not this excuse the wicked, because they neuer loke in their iniquitie to please God, nor yet to obey his wil.

In Iesus Christ we cōfesse two distinct and perfect natures, to wit, the eternal Godhead, & the perfect manhod ioyned together: so that we confesse and beleue, that that eternal worde which was from y^e begynning, & by the which all things were created, and yet are conserued and kept in there being, did in the time appointed in the counsell of his heauenly father, receiue our nature of a virgine, by operation

And in Ie-
sus Christ
his onely
Soane our
Lord.

Conceiued
by the holy
Ghost.

Borne of
the virgin
Mary.

Grnf. 3. f
Isa. 7. e
Matt. 1. d

operation of the holie Ghost. So that in his conception we acknowledge and beleue, that there is nothing but puritie & sanctification, yea, euen in somuche as he is become our brother. For it behoued him that shuld purge others from their sinnes, to be pure & clene from all spot of sinne, euen from this conception. And as we confesse & beleue him conceiued by the holy Ghost: so do we confesse & beleue him to be borne of a virgin named Mary, of the tribe of Iuda, and of the familie of Dauid, that the promise of God and the prophecie might be fulfilled, to wit, That the seede of the woman shulde breake downe the Serpents head, and that a virgin shuld conceiue & beare a child, whose name shuld be Emanuel, y is to say, God with vs. The name Iesus, which signifieth a sauour, was giuen vnto him by the Angel, to assure vs, that it is he alone that saueth his people from their sinnes. He is called Christ, that is to say anoynted, by reason of the offices giuen vnto him, by God his Father, to wit, y he alone is appointed King, Preist, and

and Prophet. King. in that, y^e all power is giuen to him in heauen and earth, so that there is none other but he in heauen nor earth, y^e hath iust authoritie & power, to make lawes to bynd y^e cōsciences of men: nether yet is there any other that may defend our soules frō the bondage of sinne, nor yet our bodies from the tyranny of man: And this he doth by the power of his worde, by y^e which he draweth vs out of the bondage & slaue-rie of Satan, & maketh vs to reigne ouer sinne, whils that we lyue and serue our God in righteousness and holynes of our lyfe. A Preist & that perpetual & euerlasting, we confesse him, by reason that by the sacrifice of his owne bodye, which he once offered vp vpo y^e crosse, he hath fully satisfied the iustice of his Father in our behalf: so that whosoeuer seketh any meanes besids his death and passion in heauen or in earth to reconcile vnto them Gods fauoure, they do not onely blaspheme: but also so farre as in them is, renounce the fruite & efficacie of that his only on sacrifice. we cōfesse hī to be
the

the onely prophet, who hath reueiled vnto vs, the whole wil of his father in all things pertaining to our saluation. This our Lord Iesus, we confesse to be the onely Sonne of God, because there is none such by nature, but he alone. We cōfesse hī also our Lord, not only by reason we are his creatures, but chiefly, because he hath redemed vs by his pretious blood, & so hath gotten iust dominion ouer vs, as ouer the people whome he hath deliuered frō bondage of sinne, death, hel and y deuil, and hath made vs kings and preists to God his Father.

Suffered vnder Pontius Pilate, was crucified.

We farther confesse and beleue, that the same our Lord Iesus was accused before an earthly iudge, Pontius Pilate: vnder whome albeit oft and diuers tymes he was pronounced to be innocent, he suffered the death of the crosse, hanged vpon a tre betwixt two theues. Which death as it was most cruel and vile before the eyes of men: so was it accursed by the mouth of God him self, saying: Cursed is euery one that hangeth on a tree. And this kynde of death susteined he in

our

our person, because he was appointed of God his father to be our pledge, and he that shuld beare the punishment of our transgressions. And so we acknowledge & beleue, that he hath taken away that curse and malediction that hanged on vs by reason of sinne. He verely dyed rendring vp his spirit into y^e hands of his Father, after that he had said, Father into thy hands I comend my spirit. After his death, we confesse his body was buried. And that he descended to the hel. But because he was the autor of life: yea, the very lyfe it self, it was impossible y^e he shulde be retayned vnder the dolours of death. And therefore y^e third day he rose agayn, victor & conquerer of death and hel: by the which his resurrection, he hath brought life agayne into the worlde, which he by the power of his holie spirit, comunicateth vnto his lyuely members: so that now vnto them, corporal death is no death, but an entrance into that blessed lyfe, wherein our head Iesus Christ is now entred. For after that he had sufficiently prouen his resurrection

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The third
day he rose
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ther almighty.

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to his disciples, & vnto suche as constantly did abide with him to y death: he visibly ascended to the heauens, & was taken from the eyes of men, & placed at y right hand of God the father almighty, where presently he remaneth in his glory, onely head, onely mediator, & onely aduocate for all the members of his body. Of which we haue most especial comfort. First for that, that by his ascension the heauens are opened vnto vs, & an entrance made to vs. y boldly we may appeare before the throne of our fathers mercie. And secundarilye, that we know that his honor and authoritie is giuen vnto Iesus Christ our head in our name, & for our profit & vtilitie. For albeit, y in body he now be in y heauen, yet by the power of his spirit, he is present here w vs, as wel to instruct vs, as to comfort & mainteine vs in all our troubles & aduersiteis. From y which he shal finally deliuer his whole Church, and every true membre of y same, in that day when he shal visibly appeare agayn iudge of y quicke & y dead: For this finally we confesse of our Lord
Iesus

Iesus Christ. that as he was seene visibly to ascend, & so left the world, as touching that body that suffred & rose agayn: so do we constantly beleue, that he shal come from the right hand of his Father. when all eyes shal see him: yea, euē those that haue pearced him. And then shalbe gathered aswel those ȳ thē shalbe found alyue, as those ȳ before haue slept. Seperatiō shalbe made, betwixt ȳ lābes & the goates, ȳ is to say, betwixt ȳ elect & ȳ reprobate: The one shal heare this ioyful voice, Come ye the blessed of my Father, possesse the kingdom ȳ is prepared for you, before ȳ beginnig of ȳ worlde: The other shal heare ȳ feareful and irrevocable sentence, Depart from me ye workers of iniquitie, to the fyre that neuer shalbe quenched. And for this cause this day, in ȳ Scriptures is called ȳ day of refreshing, & of the reuelation of all secrets: because that then the iust shalbe deliuered from all miseries, and shalbe possessed in the in the fulnes of their glory. Cōtrary wyse, the reprobate shal receiue iudgemēt & recōpence of all their impietic be it opely or secretly wrought

Matt. 25. g

I beleue in
the holy
Ghost.

As we constantly beleue in God the Father, and in Iesus Christ, as before is said: So do we assuredly beleue in the holy Ghost, whome we cōfesse God equal with the Father & the Sonne, by whose working & mightie operatiō, our darknes is removed, our eyes spiritual are illuminated, our soules and consciences sprinkled with y blood of Iesus Christ, and we retayned in the trueth of God, euē to our lyues end. And for these causes we vnderstand, that this eternal spirit proceeding from the Father & the Sonne, hath in the Scriptures diuers names. Sometymes called water, by reason of his purgation, & giuing strength to this our corrupt nature to bring foorth good fruite: without whome this our nature shuld vtterly be barren, yea, it shuld vtterly abound in all wickednes. Sometymes the same spirit is called fyre, by reason of the illumination & burning heat of fyre that he kindleth in our hearts. The same spirit also is called oyle, or vnction, by reason that his working mollifieth the hardnes of our hearts, and ma-
keth

keth vs receiue the print of that image of Iesus Christ, by whome onely we are sanctified.

We constantly beleue, that there is, The holie Catholik Church: the cōmunion of Saentes. was, & shal be, euen til the comming of the Lord Iesus, a Church, which is holy & vniuersal, to wit, the communion of fainctes. This Church is holy, because it receiueth free remissio of sinnes, & that by faith only in y blood of Iesus Christ. Secōdly because it being regenerat, it receiue the spirit of sanctification, and power to walke in newnes of lyfe, & in good workes, w God hath prepared his chosen to walk in. Not that we thik that the iustice of this Church, or of any mēber of y same, euer was, is, or yet shal be so ful & perfect, y it nedeth not to stoupe vnder mercie: but that because the imperfections are pardoned, and the iustice of Iesus Christ imputed vnto such as by true faith cleaue vnto hī. which Church we cal vniuersal, because it consisteth & standeth of all tongues & nations, yea, of all estates & conditions of men & womē, whome of his mercie God calleth from

The forgiveness
of sinnes.
The resurrection
of the body
And the life
euerlasting.

darknes to lyfe, & from the bondage & thraldome of synne, to his spiritual seruice & puritie of life. Vnto whome also he communicateth his holy spirit, giuing vnto them one faith, one head and soueraygne Lord, the Lord Iesus, one Baptisme and right vse of Sacraments: whose hearts also he knitteth together in loue & Christian concorde. To this Church holy & vniuersal, we acknowledge & beleue three notable gifts to be graunted, to wit, Remissiō of sinnes which by true faith must be obtained in this lyfe. Resurrection of the flesh, w̄ all shal haue, albeit not in equal condition. For the reprobate (as before is sayd) shal ryse but to feareful iudgement & condemnation, and the iust shal ryse to be possessed in glory. And this resurrectiō shal not be an imagination, or ȳ one body shal ryse for another: but euery man shal receiue in his owne body, as he hath deserued, be it good or euell. The iuste shal receiue the life euerlasting w̄ is the free gift of God giuē & purchased to his chosen by Iesus Christ our only head and mediator. To whome w̄ the Father & the holy Ghost

be all honor and glory now and euer.

Then followeth this prayer.

Almightie and euerlasting God, w^h of
 Athine infinite mercie & goodnes, hast
 promised vnto vs, that y^e wilt not onely
 be our God, but also y^e God & Father of
 our children, we beseeche thee, y^e as thou
 hast vouchsafed to cal vs to be parta-
 kers of this thy great mercie in the 1 fel-
 lowship of faith: so it may please thee to
 sanctifie w^h thy 2 Spirit, & to receiue into
 y^e nombre of thy childrē this infant, who
 me we shal baptise according to thy 3
 worde, to y^e end that he cōming to per-
 fite age, may 4 cōfesse thee onelie y^e true
 God, & whome y^e hast sent, Iesus Christ,
 & so serue him, and be 5 profitable vnto
 his Church, in y^e whole course of his life,
 that after this life be ended, he may be
 broght as a liuelie mēber of his bodie vn-
 to y^e ful fruition of thy 6 ioyes in y^e hea-
 uens, where thy Sōne our Sauour Christ
 reigneth worlde without end. In whose
 Name we pray as he hath taught vs,

Our father, &c.

¶ When they haue prayed in this sorte, the Minister requi-
 reth the childes name, which knowen,

He saith.

F ij.

Galat. 3. d

1. pet. 1. a

philip. 3. c

Rom. 3. d. 4.

2. cor. 5. d

rom. 8. c

eph. 2. d. 3. b.

Matt. 28. d

mar. 16. c

act. 2. f.

Rom. 10. b

ioh. 17. a

Rom. 12. b

1. cor. 12. c

1. thes. 5. c

1. Cor. 2. c

rom. 6. d

tir. 3. b

Matt. 18. d
marc. 16. c
act. 2. f

N. I baptise thee in y Name of the Father, of y Sonne and of the holie Ghost.

¶ And as he speaketh these wordes, he taketh water in his hand, and layeth it vpon the childes forehead which done, he giueth thanks, as followeth.

Ephes. 2. b. c
1. pet. 2. b.
ose. 2. d
2. pet. 2. d

2
1. pet. 2. b
ephe. 2. d

3
Rom. 2. a
iere. 2. g
isa. 40. b
luk 17. e

FOR asmuche, most holie and merciful Father, as thou doest not onely beautifie and blesse vs with commune benefites, like vnto the rest of mankind, 1 but also heapest vpon vs most abundantly rare and wonderful giftes, of duetie we lift vp our eyes and mindes vnto thee, and giue thee most humble thanks for thine infinite goodnes, which hast not onely nombred vs amongs thy 2 Saintes, but also of thy free mercie doest call our childre vnto thee, marking them with this Sacrament as a singular token and badge of thy loue. Wherefore, most louing Father, though we be not able to deserue this so great a benefite (yea, if thou woldest handle vs according to our 3 merites, we shulde suffer the punishment of eternal death and damnation) yet for Christs sake we beseeche thee, that thou wilt confirme this

this thy fauour more & more towardes vs, and take this infant into thy tuition and defence, whome we offer and present vnto thee with commune supplications, & neuer suffer him to fall to suche vnkyndnes, whereby he shulde lose y^e force of Baptisme, but that he may perceiue thee continually to be his merciful Father, through thyne holie Spirit, working in his heart, by whose diuine power he may so preuaile against Satan, that in the end, obtaining the victorie, he may be exalted into the libertie of thy kingdome. So be it.

2. Cor. 5. d

The maner of the Lords Supper.

¶ The day when the Lords Supper is ministred, which communely is vsed once a moneth, or so oft as the Congregation shal think expedient, the Minister vseth to saye as followeth.

L Et vs marke, deare brethren, & consider, how Iesus Christ did ordeine vnto vs his holie Supper, according as S. Paul maketh rehearsal in the 11. chap. of the first Epistle to the Cor. saying, I haue receiued of the Lord that which I haue deliuered vnto you, to wit, that
the

the Lord Iesus the same night he was betrayed, toke bread, and when he had giuen thanks, he brake it, saying, Take ye, eat ye, this is my bodie, which is broken for you: do you this in remembrance of me. Likewise after Supper, he toke the cuppe, saying, This cuppe is the new Testamēt or couenant in my blood: do ye this so oft as ye shal drīk thereof, in remembrance of me. For so oft as you shal eat this bread, & drink of this cuppe, ye shal declare the Lords death vntil his cōming. Therefore whosoever shal eat this bread, & drink the cuppe of the Lord vnworthely, he shal be gilty of the bodie and blood of the Lord. Then see that euerie man proue & trye him selfe, & so let him eat of this bread and drink of his cuppe: for whosoever eateth or drinketh vnworthely, he eateth & drinketh his owne damnation, for not hauing due regarde and consideration of the Lords bodie.

¶ This done, the Minister procedeth to the exhortation.

Dearely beloved in the Lord, forasmuche as we be now assembled to celebrate

celebrate the holie communion of the bodie and blood of our Sauour Christ: let vs consider these wordes of Sainct Paul, how he exhorteth all persones diligently to trye and examine them selues, before they presume to eate of that bread & drink of that cuppe. For as the benefite is great, if with a truely penitēt heart, & liuelie faith we receiue that holie Sacrament (for then we i spiritually eat the flesh of Christ, and drinke his blood: then we dwell in Christ, & Christ in vs: we be one with Christ, and Christ with vs) so is the daunger great, if we receiue the same vnworthely: for then we be gilty of the bodie, & blood of Christ our Sauour: we eate & drinke our owne damnation, not considering the Lords bodie: we kinde Gods wrath against vs, and prouoke him to plague vs with diuerse diseases and sundrie kindes of death,

^x
Ioh. 6. 5

And therefore, in the Name and authoritie of the eternal God, and of his Sonne Iesus Christ, I excommunicate from this Table, all blasphemers of God,

F iiij.

1
Gal. 3. d

all 1 Idolaters, all murtherers, all adulterers, all y be in malice or enuie, all disobedient persons to father or mother, Princes or Magistrates, Pastors or Preachers, all theues, and disceiuers of their neighbours: & finally, all suche as lyue a lyfe directly fighting against the wil of God: charging them as they wil awnswer in y presence of him who is the righteous iudge, that they presume not to prophane this most holy table. And yet this I pronounce not to seclude any penitent person how grieuous y euer his sinnes be fore haue bene, so y he feele in his heart vnfaigned 2 repentance for the same: but only suche as continue in sinne without repentance. Nether yet is this pronounced against suche as aspire to a greater perfection, then they can in this present life attayne vnto.

2
Mtte. 3. c
ti. . . . c

3
Rom. 7. d

For albeit we fele in our selues muche frailtie and wretchednes, as that we haue not our faith so persite, and constant, as we ought, being many times ready to distrust Gods goodnes through our corrupt 3 nature, and also that we

are

are not so thoroughly giuen to serue
 God, nether haue so feruent a zeale to
 set soorth his glorie, as our duetie requi-
 reth, feeling stil suche rebellion in our
 selues, that we haue nede daily to fight
 against the lustes of our flesh: yet neuer-
 theles, seing that our Lord hath dealte
 thus mercifully with vs, that he hath
 printed his 2 Gospel in our hearts, so that
 we are preserued from falling into de-
 speration and misbelief: and seing also
 he hath indued vs with a 3 wil, and desire
 to renounce & withstand our owne af-
 fections, with a longing for his righteous-
 nes and the keeping of his commande-
 ments, we may be now right wel assured,
 that those defautes and manifold im-
 perfections in vs, shal be no hinderance
 at all against vs, to cause him not to ac-
 cept and impute vs as worthie to come
 to his spiritual Table. For the end of our
 comming thither, is not to make 4 pro-
 testation that we are vpright or iust in
 our liues, but contrariwise, we come
 to seke our life and perfection in Iesus
 Christ, acknowledging in the meane ty-

Gal. 5. e

 Heb. 8. d
 ierem 31. f
 isa. 59. d

 Rom. 7. d
 philip. 1.

Luk. 18. e

Ephc. 2. 2
Ioh. 8. c

me, that we of our selues be the children
I of wrath and damnation.

Ioh. 2.
Ioh. 6. f

Transubstā-
tiation,
Transelo-
mentation,
Transmuta-
tion and
Transforma-
tion, as the
Papistes vsō
them, are
the doctrine
of deuils.
The true
eating of
Christ in
the Sacra-
ment.

Let vs consider then, that this Sa-
crament is a singular medicine for all
poore sicke creatures, a comfortable
helpe to weake soules, & that our Lord
requireth no other worthines on our
parte, but that we vnfaignedly acknow-
ledge our naughtines, & imperfection.
Then to y end that we may be worthe
partakers of his merites, and moſte com-
fortable benefites (which 2 is the true
eating of his fleſh and drinking of his
blood) let vs not ſuffer our mindes to
wander about the conſideration of the-
ſe earthlie & corruptible things (which
we ſee preſent to our eyes, and ſele with
our hands) to ſeke Chriſt bodely pre-
ſent in them, as if he were incloſed in
y bread or wine, or as if theſe elements
were turned and changed into the ſub-
ſtance of his fleſh and blood. For the
onelie way to diſpoſe our ſoules to re-
ceiue nourishment, relief and quicke-
ning of his ſubſtance, is to liſt vp our
mindes by faith aboue all things world-
lie

lie and sensible, and thereby to entre
into heauen, that we may find and re-
ceiue Christ, where he dwelleth vn-
doubtedly very God, and verie man, in
the incomprehensible glorie of his Fa-
ther. to whome be all praise, honor and
glorie, now and euer, Amen.

i. Tim. 6. d.

¶ The exhortation ended, the Minister commeth downe
from the pulpit, and sitteth at the Table, euerie man and
woman in likewise taking their place as occasion best
serueth: then he taketh bread and giueth thanks, either
in these wordes following, or like in effect.

Matt. 26. e
mar. 14. c
luk. 22. b
1. cor. 11. c

O Father of mercie and God of all
consolation, seing ² all creatures
do knowledge and confesse thee as Go-
uernour and Lord, it becommeth vs
the workmanship of thine owne hands
at all times to reuerence and magnifie
thy godlie Maiestie: first, for that thou
hast created vs to thine owne ³ image
and similitude, but chiefly because thou
hast deliuered vs from that euerlasting
death and damnation, into the which
Satan drewe mankinde by the meane of
sinne: from the bondage whereof, nether
man nor Angel was ⁵ able to make
vs free

Reuel. 5. e

Gcn. 1. d

⁴
Ephe. 2. b
gal. 3. a
gene. 3. c

⁵
Aa. 4. e
heb. 1. d
reuel. 5. a

Ioh. 3. c

Heb. 8. d

Heb. 4. d. 7

e. Pet. 2. d

isa. 41. d. 53

Matt. 3. d. 17

Jerem. 3. f

Heb. 8. d

rom. 5. a

Heb. 2. d

Ioh. 6. e

Gen. 3. d

rom. 5. b

Ephes. 3. c

Ephes. 2. b

Ioh. 6. d. 17

ephes. 2. b

Gen. 6. b

rom. 3. b

isa. 64. b

psal. 9. b. and

14. a

rom. 7. c.

Mat. 16. e

1. cor. 2. d

luk. 11. e

manio.

vs free, but thou, O Lord, riche in mercie and infinite in goodnes, hast provided our redemption to stande in thine onelie and welbeloued Sonne, whome of verie I loue thou didest giue to be made man like 2 vnto vs in all things, sinne 3 except, that in his bodie he might receiue the punishment of 4 our transgression, by his death to make 5 satisfaction to thy iustice, and by his resurrection to 6 destroy him that was author of death, and so to bring againe 7 life to the worlde; from which the whole offspring of 8 Adam moste iustely was exiled.

O Lord, we acknowledge that no creature is able to 9 comprehend the length and breadth, the depenes and height of that thy moste excellent loue, which moued thee to shewe mercie where none was 10 deserued: to promise and giue life, 11 where death had gotten victorie: to receiue vs in thy grace, whē we coulde do 12 nothig but rebel against thy iustice. O Lord, the blind dulnes of our 13 corrupt nature wil not suffer vs
suffici-

sufficiently to weigh these thy moste ample benefites: yet neuertheles at y^e 1 cōmā dement of Iesus Christ our Lord, we present our selues to this his Table (w^h he hath left to be vsed in 2 remembrance of his death vntil his comming againe) to declare & witnes before the worlde, that by him alone we haue receiued 3 libertie, and lyfe: that by him alone thou doest acknowledge vs thy childrē and 4 heirs: that by him alone we haue 5 entrance to the throne of thy grace: that by him alone we are 6 possessed in our spiritual kingdome, to eat and drinke at his 7 Table, with whome we haue our 8 conuersation presently in heauen, and by whome our bodies shal be raised vp againe from the dust, and shalbe placed with him in that endles ioye, which thou, ô Father of mercie, hast prepared for thine elect 9 before the fundatiō of the worlde was laid. And these moste inestimable benefites, we acknowledge and confesse to haue receiued of thy 10 free mercie and grace, by thine onely beloued Sonne Iesus Christ: for
the

Mat. 16. b. e.
luk. 22. b

2
1. Cor. 11. e

3
Rom. 8. d
1. Pet. 1. b
ephef. 5. d

4
Ephef. 2. d
hebr. 4. e
rom. 3.
Ioh. 5. d
gal. 5. c

5
Ephef. 2. d

6
Matt. 25. a
Ioh. 14. a
luk. 12. d

7
Luk. 22. b
reuel. 2. a

8
philip. 3. d
ephef. 2. b.

9
Ephef. 1. b
reuel. 13. b

10
Rom. 3. c.
ephef. 2. b. e
1. tit. 3. b

Rom. 8. d

the which therefore we thy Congregation, I moued by thine holie Spirit, render all thanks, praise & glorie, for euer and euer.

Mat. 26. c

mar. 14. c

luk. 22. c

1. cor. 10. d

1. cor. 11. c

10b. 13. 14.

¶ This done the minister breaketh the bread and deliuereth it to the people, who distribute and diuide the same among them selues, according to our Sauour Christs commandement, and likewise giueth the cuppe. During the which time, some place of the Scriptures is redde, which doeth liuely set forth the death of Christ, to the intent that our eyes and senses may not onely be occupied in these outwarde signes of bread and wyne, which are called the visible worde, but that our hearts and minde also may be fully fixed in the contemplation of the Lords death, which is by this holie Sacrament represented. And after the action is done, he giueth thanks, saying.

1. Cor. 10. d.

Rom. 4. d

10h. 6. f

MOste merciful Father, we render to thee all praise, thanks and glorie, for that it hath pleased thee of thy great mercies to graunt vnto vs miserable sinners so excellent a gift and treasure, as to receiue vs into the 2 fellowship and cōpanie of thy deare Sonne Iesus Christ our Lord whome thou hast 3 deliuered to death for vs, and hast giuen him vnto vs, as a necessarie⁴ foode & nourishment vnto euerlasting life. And now we beseeche thee also, o heauenly Father to graunte

graunte vs this request, y^e thou neuer suffer vs to become so vnkinde, as to forget so worthie benefites, but rather imprint and fasten them sure in our hearts, that we may 1 growe and increase daily more and more in true faith, which continually is 2 exercised in all maner of good workes: and so muche the rather, ô Lord, confirme vs in these 3 perilous dayes and rages of Satan, that we may constantly stand and continue in the confession of the same, to the aduancement of thy 4 glorie, which art God ouer all things, blessed for euer. So be it.

1
Luk. 17. b

2
Galat. 5. b

3
1. Tim. 4. a
ephe. 5. d
2. pet. 3. a

4
Matt. 5. b
1. pet. 2. b

¶ The action thus ended, the people sing the 103. psalme
My soule giue laude, &c. or some other of thanks giuing:
which ended, one of the blessings before mentioned, is
resired, and so they rise from the Table and departe.

To the reader.

¶ If so be that any wolde meruel why we follow rather this order, then any other in the administration of this Sacramēt, let him diligently consider, that first of all we utterly renounce the error of the Papistes: secondly we restore vnto the Sacrament his owne substance, and to Christ his propre place. And as for the wordes of the Lords Supper. we rehearse them, not because they shulde change the substance of the bread or wine, or that the repetition thereof with the intent of the sacrificer shulde make the Sacrament (as the Papistes falsely beleue) but they

why this
orde, is ob-
serued rather
then any
other.

are

Matt. 26. e
1. cor. 11. e
Iuk. 22. b

are red and pronounced, to teache vs how to behaue our selues in that action, and that Christ might witnes vnto our faith, as it were with his owne mouthe, that he hath ordeined these signes fo our spiritual vse & comfort. we do first therefore examine our selues, according to Saint Pauls rule, and prepare our mindes, that we may be worthy partakers of so high mysteries. Then taking bread we giue thanks, breake and distribute it, as Christ our sauour hath taught vs. Finally the ministracion ended, we giue thanks againe, according to his example, so that without his worde and warrant, there is nothing in this holie action attempted.

The forme of Mariage.

¶ After the banes or contract hath bene published three sueral dayes in the Congregation (to the intent that if anie person haue interest or title to ether of the parties, they may haue sufficient time to make their chalenge) the parties assemble at the beginning of the sermon, and the minister at tyme conuenient saith as followeth.

OF MARIAGE.

The exhortation.

Hebr. 13. a

Gene. 2. d
prou. 18. d

DEarly beloued brethren, we are here gathered together in the sight of God, and in the face of his Congregation, to knit and ioyne these parties together in the 1 honorable estate of matrimonie, which was instituted and authorised by God him self in 2 paradise, man being

being then in the state of innocencie. For what time God made heauen and earth, & all that is in them, & had created & facioned man also after his owne similitude and likenes, vnto whome he gaue rule and lordship ouer all the beastes of the earth, fishes of the sea & fowles of the ayre, he said, It is not good y^e man liue alone: let vs make him an helper like vnto him self. And God broght a fast sleape vpon him, and toke one of his ribbes, and shaped Heua thereof, doing vs thereby to vnderstand, that "man & wife are one bodie, one flesh and one blood: signifying also vnto vs, the mystical vnion, y^e is betwene Christ and his Church, for the which cause man 2 leaueth his father and mother, and taketh him to his wyfe, to kepe companie with her: y^e which also he ought to loue, euen as our Sauour loueth his Church, that is to say, his 3 elect and faithful Congregation, for the which he gaue his life.

And semblably also it is the 4 wiues duetie to studie to please and obey her housband, seruing him in all things that

"In Ebrue man is called Isch, and the woman Ischa, whereby is wel expressed the natural affection betwixt man & his wife.

Ephes. 5. g

Gen. 2. d.
mat. 19. a
mar. 10. a
2. cor. 6. d

Ioh. 17. b
rom. 5. a
hebr. 9. d
1. pet. 3. d

4
Ephes. 5. e
col. 3. c
1. pet. 3. a
1. cor. 11. a
tim. 2. d

¹
Rom. 7. 2
1. cor. 7. 8
matt. 19. 6

²
1. Cor. 7. 3
1. pet. 3. b

³
Ephes. 6. 2
1. tim. 2. d

⁴
1. Cor. 7. 2

be godlie and honest : for she is in subiection, and vnder the gouernāce of her housband, so long as they cōtinue bothe 1 aliue : And this holic mariage, being a thing most honorable, is of suche vertue and force, that thereby the housbād hath no more 2 right or power ouer his owne bodie, but the wife: and likewise y wife hath no power ouer her owne bodie, but the husbānd, forasmuehe as God hath so knit them together in this mutual societie to the procreation of children, that they shulde 3 bring them vp in the feare of the Lord, & to the increase of Christs kingdome.

wherefore they that be thus coupled together by God, can not be seuered or put aparte, vnles it be for a season with the assent of 4 bothe parties, to the end to giue them selues the more frequently to fasting and prayer, giuing diligent heed in the meane time, that their long being apart be not a snare to bring them into the daunger of Satan, through incontinencie, and therefore to auoide fornicatiō, euerie man ought to haue his

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owne wife, and euery woman her owne
 housband: so that somany as can not liue
 chaste, are ¹ bound by the commande-
 ment of God to mary, that thereby the
 holie ² temple of God, which is our bo-
 dies, may be kept pure & vndefiled. For
 since our bodies are now become the ve-
 ry membres of Iesus Christ, how horri-
 ble and detestable a thing is, it to make
 them the menbres of an harlot? Euerie
 one ought therefore to kepe his vessel in
 all ³ purenes & holines: for whosoever ⁴
 polluteth and defileth the tēple of God,
 him wil God destroy.

¹
 Mat. 19. b
 1. cor. 7. b

²
 1. Cor. 3. c
 and 6. d
 2. cor. 6. d
 leuit. 26. b
 1. pet. 1. d

³
 1. Theff. 4.
 rom. 12. a
 ephes. 5. d
⁴
 1. Cor. 3. d

¶ Here the minister speketh to the parties that shal be ma-
 ried, in this wise,

I Require & charge you as you wil an-
 swer at the day of iudgement, when
 the ⁵ secrets of all hearts shal be disclo-
 sed, that if either of you do know any
 impedimēt, why ye may not be lawfully
 ioyned together in matrimonie, that
 ye cōfesse it. For be ye wel assured, that
 somany as be coupled otherwise then
 Gods worde doeth alowe, are not ioyn-
 ed together by God, nether is there ma-
 trimonie lawfull.

⁵
 1. Co. 4. a
 matt. 7. a
 rom. 2. a

¶ If no impediment be by them declared, then the Minister saith to the whole Congregation.

I Take you to witnes that be here present, beseeching you all to haue good remembrance hereof: and moreouer, if there be any of you, which knoweth y^e either of these parties be contracted to any other, or knoweth any other lawful impediment, let them now make declaration thereof.

¶ If no cause be alledged, the minister proceedeth saying,

FOrasmuche as no man speaketh against this thing, you, N. shal protest here before God, and his holie Congregation, that you haue taken, and are now contented to haue, N. here present for your lawful wife, promising to keepe her, to loue and intreat her in all things according to the iudicie of a faithful husband, forsaking all other, during her life, and briefly to liue in an holie conuersation with her, keeping faith and truth in all pointes, according as the worde of God and his holie Gospel doeth commande.

The answer.

Euen so

Colos. 3. d
2. pet. 3. b
matt. 19. c
1. Cor. 7. b
malac. 2. d

Euen so I take her before God, and in the presence of this his Congregation.

The minister to the spouse also saith.

YOU, N. shal protest here before the face of God, in the presence of this holie Congregation, that ye haue taken, and are now contented to haue, N. here present for your lawful housbād, promising to him i subiection and obedience, forsaking all other, during his life, and finally to liue in an holie conuersation with him, keping faith and trueth in all pointes, as Gods worde doeth prescribe.

1. Cor. 11. 2
ephes. 5. c
coloss. 3. 2
1. tim. 2. d
1. pet. 3. a
ekher. 2. d

The answer.

Euen so I take him before God, and in the presence of this his Cōgregation.

The minister then saith,

Give diligēt care then to the Gospel, that ye may vnderstand how our Lord wolde haue this holie cōtract kept and obserued, and how sure and fast a knot it is, which may in no wise be loosed, according as we be taught in the 19. chap. of S. Matthewes Gospel.

G iij.

THe Pharisies came vnto Christ to tempte him and to grope his minde, saying, Is it lawfull for a man to put away his wife for euerie light cause? He answered, saying. Haue ye not red, that he which created man at the beginning, made them male and female? saying. For this thing shal man leaue father and mother, and cleaue vnto his wife, and they twaine shal be on flesh, so that they are no more two, but are one flesh. Let no man therefore put a sunder that, which God hath coupled together.

IF ye beleue assuredly these wordes, which our Lord and Sauour did speake (according as ye haue heard them now rehearsed out of the holie Gospel) the may you be certeine, that God hath euē so knit you together in this holie state of wedloke. wherefore applie your selues to liue together in godlie loue, in Christian peace and good example, euer holding fast the band of charitie without any breache, keping faith and trueth the one to the other, euen as Gods worde

THE VISIT. OF THE SICK. 100
de doeth appoint.

¶ Then the minister commendeth them to God, in this or
suche like sorte.

The Lord sanctifie and blesse you:
the Lord powre the riches of his grace
vpon you, that ye may please him, and
liue together in holie loue to your liues
end, So be it.

¶ Then is sung the 128 Psalme, Blessed are they that feare
the Lord, &c. or some other appertaining to the same
purpose.

THE VISITATION
of the sicke.

BEcause the visitation of the sicke is a
thing verie necessarie, and yet not-
withstanding it is hard to prescribe all
rules appertaining thereunto, we referre
it to the discretion of the godlie and
prudent minister, who, according as he
seeth the patient afflicted, either may
lift him vp with the swete promises of
Gods mercie through Christ, if he per-
ceiue him muche afraid of Gods threa-
nings: or contrariwise, if he be not

touched with the feeling of his sinnes, may beate him downe with Gods iustice: euermore like a skilful phyfition, framing his medicine, according as the disease requireth: and if he perceiue him to want any necessaries, he not onelie relieueth him according to his habilitie, but also prouideth by others that he may be furnished sufficiently. Moreouer the partie that is visited, may at all times for his comfort send for the minister: who doeth not onely make prayers for hⁱ there presently, but also if it so require, commendeth him in the publike prayers to the Congregation.

A PRAYER TO BE SAID
in visiting of the sicke.

O Our good God, Lord and Father, the Creator and conseruer of all things, the fountaine of all goodnes and benignitie, like as (among other thine infinite benefites, which ^y of thy great goodnes and grace doest distribute ordinarily ynto all men) thou giuest them
health

health of bodie, to the end that they shulde the better knowe thy great liberalitie, so that they might be the more readie to serue and glorifie thee with the same:so contrariwise, when we haue il behaued our selues in offending thy Maiestie,thou hast accustomed to admonish vs,and call vs vnto thee by diuers and fundrie chastisemēts,through the which it hath pleased thy goodnes to subdue and tame our fraile flesh : but especially by the grieuous plagues of sickenes and diseases, vsing the same, as ameane, to awake and stirre yp the great dulnes and negligence that is in vs all, and aduertising vs of our euil life by suche infirmities & dangers, especially when as they threaten the very death, which(as assured messingers of the same,)are all to the flesh ful of extreme anguish and tormēts, althoug they be notwithstanding to the spirit of the elect, as medicines bothe good & wholesome. For by them thou doest moue vs to returne vnto thee for our saluation, and to cal vpon thee in our afflictions, to haue thine helpe, w

art our deare and louing Father.

In consideration whereof we most earnestly praye vnto thee our good God, that it wolde please thine infinite goodness to haue pitie on this thy poore creature whome thou hast, as it were, bounde & tyed to the bed by most grievous sicknes and brought to great extremitie by the heauines of thine hand.

O Lord, entre not into a compt wth him, to render the rewarde due vnto his workes, but through thine infinite mercie remitte all his fautes, for the which thou hast chastised him so gently, & behold rather the obedience which thy deare Sonne Iesus Christ our Lord hath rendered vnto thee, to wit, y^e sacrifice which it pleased thee to accept as a full recompense for all the iniquities of them that receiue him for their iustice & sanctification, yea, for their onelie Sauour.

Let it please thee, ô God, to giue him a true zeale and affection to receiue and acknowledge him for his onelie Redemer: to the end also, that thou maist receiue this sicke persone to thy mercie, quali-

qualifying all the troubles, which his finnes, the horror of death, and dreadful feare of the same, may bring to his weak conscience: nether suffer thou, ô Lord, the assautes of the mightie aduersarie to preuaile, or to take from him the comfortable hope of saluation, which thou giuest to thy dearely beloued children.

And forasmuche as we are all subiect to y^e like state & condition, & to be visited with like battel when it shal please thee to call vs vnto the same: we beseeche thee moste humbly, ô Lord, wth this thy poore creature whome thou now presently chastisest, that thou wilt not extēd thy rigorous iudgement against him, but that thou woldest vouchsafe to shew hⁱ thy mercie for the loue of thy deare Sonne Iesus Christ our Lord, who, hauing suffered the moste shamefull, and extreme death of the Crosse, bare willingly the faute of this poore patient, to the end that thou mightest acknowledge him, as one redemed wth his precious blood, & receiued into y^e communiō of his bodie, to be participant of eternal

felicite in the companie of thy blessed Angels: wherefore, o Lord, dispose, and moue his heart to receiue by thy grace with all mekenes, this gentle and fatherlie correction, which y^e hast layed vpon him, that he may indure it patiently and with willing obediēce, submitting himself wth heart & minde to thy blessed wil & fauorable mercie, wherein y^e now vifitest him after this sorte for his profit and saluation. It may please thy goodnes, o Lord, to assise him in all his anguishes & troubles. And although the tongue and voice be not able to execute their office in this behalfe to set forth thy glorie: that yet at the least, y^e wilt stirre vp his heart to aspire vnto thee onely, w^{ch} art the onelie fountaine of goodnes, and that thou fast roote & settle in his heart, the swete promises which thou hast made vnto vs, in Christ Iesus thy Sonne our Sauiour, to the intent he may remaine constant against all the assautes & tumultes, which the enemy of our saluation may raise vp to trouble his conscience.

And seing it hath pleased thee, that
by the

by the death of thy deare Sōne life eternal shuld be communicated vnto vs, and by the shedding of his blood the washing of our sinnes shulde be declared, & that by his resurrection also, both iustice and immortalitie shulde be giuen vs: it may please thee to applie this holie and wholsome medicine, to this thy poore creature in suche extremitie, taking from him all trēbling & dreadful feare, and to giue him a stoute courage in the middes of all his present aduersiteis.

And for as muche as all things, ô heauenlie Father, be known vnto thee, and thou canst according to thy good pleasure minister vnto him all suche things as shal be necessarie and expedient: let it please thee, ô Lord, so to satisfie him by thy grace, as may seme most mete vnto thy diuine Maiestie.

Receiue him, Lord, into thy protection: for he hath his recourse and access to thee alone, and make him constant and firme in thy commandements and promises, and also pardone all his sinnes bothe secret, and those which are

manifest: by the which he hath moste grieuouſly prouoked thy wrath & ſeuere iudgements againſt him, ſo as in place of death (the $\text{\textcircled{w}}$ both he and all we haue iuſtely merited) $\text{\textcircled{y}}$ wilt graunt vnto him that bleſſed life, which we alſo attend & loke for by thy grace and mercie.

Neuertheles, $\text{\textcircled{G}}$ heauenly Father, if thy good pleaſure be $\text{\textcircled{y}}$ he ſhal yet liue longer in this worlde: it may then pleaſe thee to augment in him thy graces, ſo as the ſame may ſerue vnto thy glorie: yea, Lord, to the intent he may conſorme him ſelf, the more diligently & with more carefulnes, to the exáple of thy Sonne Chriſt Ieſus: and that in renouncing him ſelf he may cleaue fully vnto him, who, to giue conſolacion & hope vnto all ſinners, to obtaine remiſſiõ of all their finnes & offences, hath caried with him into the heauens, the theeſe which was crucified with him vpon the Croſſe.

But if the time by thee appointed be come that he ſhal departe from vs vnto thee, make him to feele in his cõſcience, $\text{\textcircled{G}}$ Lord, the frute & ſtrength of thy grace,
that

that thereby he may haue a new taste of thy Fatherlie care ouer him, from the beginning of his life vnto the very end of the same, for the loue of thy deare Sonne Iesus Christ our Lord.

Giue him thy grace, that with a good heart and full assurance of faith, he may receiue to his consolation so great and excellent a treasure, to wit, the remission of his sinnes in Christ Iesus thy Sonne, who now presenteth him to this poore person in distres, by the vertue of thy promises reueiled vnto him by thy worde, which he hath exercised with vs in thy Church and Congregation, and also in vsing the Sacraments, which thou therein hast established for confirmation of all their faith that trust in thee vnfaignedly.

Let true faith, O Lord, be vnto him as a moste sure buckler thereby to auoyde the assautes of death and more boldely walke for y^e aduancement of eternal life, to the end, that he hauing a most liuelie apprehension thereof, may reioyce with thee in the heauens eternally.

Let

Let him be vnder thy protection and gouernance. O heauenly Father, and although he be sicke, yet canst thou heale him: he is cast downe, but thou canst lift him vp: he is sore troubled, but y^e canst send redresse: he is weake, y^e canst send strength: he acknowledgeth his vncleanes, his spots, his filthines and iniquities, but thou canst wash him, and make him cleane: he is wounded, but thou canst minister moste souereigne salues: he is fearful and trembling, but thou canst giue him good courage & boldnes. To be short, he is, as it were, vtterly losse, & as a strayed shepe: but thou cast cal him home to thee againe. Wherefore, O Lord, seing y^e this poore creature (thine owne workmāship) resigneth him wholly into thy handes, receiue him into thy merciful protection. Also we poore miserable creatures, w^h are, as it were, in the field ready to fight til thou withdraw vs from the same, vouchesaue to strengthen vs by thine holie Spirit, that we may obtaine the victorie in thy Name against our deadly & mortal enemy. And furthermore,

thermore, that the affliction & combat of this thy poore creature in moſte grievous torments, may moue vs to humble our ſelues with all reuerēt feare & trembling vnder thy mightie hand, knowing that we muſt appeare before thy iudgement ſeat when it ſhal pleaſe thee ſo to appoint. But, δ Lord, the corruption of our fraile nature is ſuche, that we are vtterly deſtitute of any meane to appeare before thee, except it pleaſe thee to make vs ſuche as thou thy ſelf requireſt vs to be: and further, that thou giue vs the ſpirit of mekenes and humilitie, to reſt and ſtay wholly on thoſe things which thou onely commandeſt.

But for aſmuche as we be all together vnworthie, to inioye ſuche benefites, we beſeche thee to receiue vs in the Name of thy deare Sonne our Lord, & maſter, in whoſe death and ſatiſfaction ſtandeth wholly the hope of our ſaluation.

It may alſo pleaſe thee, δ Father of comfort and conſolation, to ſtrengthen with thy grace theſe \bar{w} imploye their trauel and diligence to the ayding of this

sicke persone, that they faint not by ouer muche and continual labour, but rather to go heartlie & cherefully forward in doïng their indeuors towarde him; and if thou take him from them, then of thy goodnes to comfort them, so as they may patiently beare suche departing, & praise thy Name in all things. Also O heauenly Father, vouchsafe to haue pittie on all other sicke persones, & suche as be by any other wayes or means afflicted, & also on those who as yet are ignorant of thy trueth, and appertaine neuertheles vnto thy kingdome.

In lyke maner on those y^e suffer persecution, tormēted in prisōes, or other wise troubled by the enemies of thy veritie for bearing testimonie to y^e same. Finally, on all the necessities of thy people, & vpon all the ruins or decayes which Satan hath brought vpon thy Church. O Father of mercie, spread forth thy goodnes vpon all those that be thine, y^e we forsaking our selues, may be the more inflamed & confirmed to rest onely vpon thee alone. Graunt these our requestes, O our deare

deare Father, for the loue of thy deare Sonne our Sauour Iesus Christ, who liueth and reigneth with thee in vnitie of the holy Ghost, true God, for euermore
So be it.

Of buryall.

THe corps is reuerently brought to y^e graue, accompanied with the Congregation, without any further ceremonies: which being buryed, the minister if he be present, & required, goeth to the Church, if it be not farre of, and maketh some comfortable exhortatiō to the people, touching death and resurrection.

The ordre of the ecclesiastical discipline.

AS no citie, towne, house or familie can mainteine their estate, and prosper, without policie and gouernance: euē so the Church of God, which requireth more purely to be gouerned, then any citie or familie. can not without spiritual policie and ecclesiastical discipline continue, increase and flourish. And as the

The necessitie of discipline.

H. ij.

Ephes. 5

1 worde of God is the life and soule of this Church: so this godlie ordre & discipline, is as it were sinnewes in the bodie, which knit and ioyne the membres together with decent order and comelines. It is a bridle to stay the wicked frō their mischiefs. It is a spurre to pricke forward suche as be slowe and negligent: yea, and for all men, it is the Fathers rodde, euer in a readines to chastise gently the fautes committed, & to cause them afterwards to lyue in more godlie feare and reuerence. Finally it is an ordre left by God vnto his Church, whereby men learne to frame their willes, and doings according to y^e Law of God, by instructing & admonishing one another, yea, & by correcting & punishing all obstinate rebelles and contemners of the same.

What discipline is.

For what causes it ought to be vsed.

Ephes. 5. f

There are three causes chiefly which moue the Church of God to the executing of discipline. First, that men of euil conuersation be not nombred among Gods children, to their Fathers 2 reprove, as if the Church of God were a sanctuary for naughtie and vile persones. The

The second respect is, that the good be not infected with companying the euil: which thing S. Paul foresawe, when he commanded the Corinthians to banish from among them the incestuous adulterer, saying, A little leuen maketh soure the whole lump of dowe. The third cause is, y^a man thus corrected, or excommunicated, might be 2 ashamed of his fault, and so through repētaunce come to amendment: the which thing the Apostle calleth deliuering to Satan, that his soule may be saued in the day of the Lord: meaning that he might be punished with excommunication, to the intent his soule shulde not perish for euer.

1. Cor. 5. b
gal. 5. b

2. thes. 3. b
1. cor. 5. c

First therefore it is to be noted y^t this censure, correction or discipline, is either priuate or publicke: priuate, as if a man commit either in maners or doctrine against thee, to admonish him brotherly; betwene him & thee: if so be he stubbornly resist thy charitable aduertisements, or els by continuance in his fault; declare y^t he amendeth not, then, after he hath bene the second time warned in presence

The order
of procedig
in priuate
discipline.

3
Matt. 18. b
luk. 17. a
iam. 5. d
leuit. 19. d
2. thes. 3. d

Publicke discipline.

What things are to be observed in private discipline.

of two or three witnesses, & continueth obstinately in his error, he ought as our Sauour Christ commandeth, to be disclosed & vttered to the Church, so that according to publicke discipline, he either may be receiued through repēiāce, or els be punished, as his faute requireth,

And here, as touching priuate discipline, three things are to be noted. First, that our admonitiōs proceade of a godlie zeale and conscience, rather seeking to winne our brother, thē to sclander him. Next, that we be assured, that his faute be reproveable by Gods worde. And finally, that we vse suche modestie and wisdom. y if we somewhat doubt of the matter, whereof we admonish him, yet w godlie exhortations he may be brought to the knowledge of his faute. Or if the faute appertaine to many, or be knowne of diuerse, that our admonition be done in presence of some of them.

Briefly, if it concerne the whole Church, in suche sorte that the concealing thereof might procure some danger to the same, that thē it be vttered to the
Ministers

Ministers, and Seniors, to whome the pollicie of the Church doth appertene.

Also in publicke discipline it is to be obserued, that the Ministerie pretermitt nothing at any tyme vnchastised with one kinde of punishmēt or other, if they

Of publicke discipline, & of the end thereof.

perceiue any thing in the congregation, either euil in example, sclāderous in manners, or not beseming their profession: as if there be any couetous persone, any adulterer, or fornicator, forsworne, thief, briber, false witnes bearer, blasphemers, dronkard, sclanderer, vsurer, any persōe disobedient, seditious or dissolute, any heresie or sect, as Papistical, Anabaptistical & suche lyke: briefly, whatsoeuer it be that might i spot the Christian Congregation, yea, rather whatsoeuer is not to edification, ought not to escape either admonition or punishment.

Ephes. 5.

And because it commeth to passe sometye in the Church of Christ, that when other remedies assayed, profit nothing, they must proceede to y^e Apostolical rodde & correction, as vnto excommunication (which is the greatest and

Excommu-
nication is
the last re-
medie.

Regor in pu-
nishment
ought to be
auoided.

Gods wor-
de is the on-
lie rule of
discipline.

last punishment belonging to the spiri-
tual Ministerie) it is ordeined , that no-
thing be attempted in that behalf, with-
out y^e determination of the whole Church:
wherein also they must be ware and
take good hede, that they seme not mo-
re readie to expel from the Congregati-
on, then to receiue againe those, in who-
me they perceiue worthie frutes of re-
pentance to appeare : nether yet to for-
bid him the hearing of sermons, which is
excluded from the Sacraments & other
dueties of the Church, that he may haue
libertie and occasion to repent: finally, y^e
all punishments, corrections, censu-
res and admonitions stretch
no further , then Gods
worde with mercie
may lawfully
beare.

28

MATTH. XVIII.

If any refuse to heare the Congregation,
let him be to thee as an heathen, and
as a Publicane.

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 declaring aswel the nombre, as also
 in what leafe to finde the same.

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PSALMES OF DAVID.



PSALME. I. THO. STERNHOLDE.

Whether it was Esdras, or any other that gathered the psalmes into a booke, it seemeth he did set this psalme first, in manner of a preface, to exhort all godly men to studie and meditate the heauenlie wisdom: for the effect hereof is, that they be blessed, which geue them selues wholly all their lyfe to Gods Law: and that the wicked contemners of God, though they seme for a while fortunate, yet at length shal come to miserable destruction.

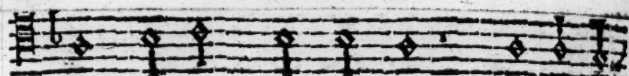
T HE man is blest that hath not

bent to wicked rede his eare: Nor

led his life as synners do, nor sat in scorners

chaire. 2 But in the Law of God the Lord

a. i.



doeth set his whole de light, And in that

 Law doth exercise hi self both day & night

3 He shal be like the tree that groweth
 fast by the riuer side,
 which bringeth forthe most pleasant frute
 in her due time and tide.
 whose leafe shal neuer fade nor fal,
 but florish stil and stand;
 Euen so all things shal prosper well,
 that this man taketh in hand.

4 So shal not the vngodlie men,
 they shalbe nothing so:
 But as the dust, which from the earth
 the windes driue to and fro.

5 Therefore shal not the wicked men
 in iudgement stand vpright:
 Nor yet the sinners with the iuste
 shal come in place or sight.

6 For why? the way of godlie men
 vnto the Lord is knowen:

And

And eke the waye of wicked men
shal quite be ouerthrowen.

Psalme ii. Thom. Ster.

¶ The Prophet Dauid reioyceth, that notwithstanding his enemies rage & worldlie power, yet God wil continu his kingdome for ever, and aduance it, euen to the furmost end of the worlde. And therefore he exhorteth kings and rulers, that setting vaine glorie aparte, they wold humbly submit them selues vnder Gods yoke for it is inuaine to resist. Here in is figured Christ and his kingdome.

Sing this psalme with the first tune.

WHy did the Gentiles tumultes raise?
what rage was in their braine?
why did the Iewish people muse?
seing all is but vaine?

2 The Kings and rulers of the earth
conspire and ar all bent
Against the Lord and Christ his Sonne,
which he among vs sent.

3 Shal we be bound to them. saye they?
let all their bondes be broke,
And of their doctrine and their lawe
let vs reiect the yoke.

4 But he that in the heauen dwelleth,
their doings wil deride,
and make them all as mocking stockes
throughout the worlde so wide.

a ij

- For in his wrath the Lord will speake
to them vpon a day.
And in his furie trouble them.
and then the Lord will say.
- 6 I haue anointed him my King
vpon myne holie hill:
I will therefore, Lord, preache thy lawes
and eke declare thy will.
- 7 For in this wise the Lord him self
did say to me, I wotte,
Thou art my deare and onelie Sonne:
to day I thee begotte.
- 8 All people I will giue to thee,
as heires at thy request:
The ends and coastes of all the earth
by thee shall be posselt.
- 9 Thou shalt them bruse euen with a mace
as men vnder foote trodde:
And as the potters sheards shalt breake
them with an yron rodde.
- 10 Now ye, O Kings and rulers all,
be wise therefore and learnde,
By whome the matters of the worlde
be iudged and discernde.
- 11 Se that ye serue the Lorde aboue
in trem-

in trembling and in feare.

Se that with reuerence ye reioyce
to him in lyke maner.

12 Se that ye kisse and eke embrace
his blessed Sonne, I say,
Lest in his wrath ye suddenly
perishe in the midde way:

13 If once his wrath neuer so smal
shall kindle in his brest,
Oh, then all they that trust in Christ,
shall happy be and blest.

PSALME iij. THO. STER.

¶ Dauid being persecuted, and driuen out of his kingdome by
his owen sonne Absalom, was greatly tormented in minde
for his sinne against God, and therefore calleth vpon God
and waxeth bolde through his promises, against the great ter-
rors of his enemies, yea, and against death it self, which he
sawe present before his eyes. Finally, he reioyceth for the
good successe and victorie that God gaue him, and all the
Church ouer his enemeis.

O Lord how are my foes increast,
which vex me more and more? They
a. iii.



kil mine heart whē as they say, God cā him
 not restore. But thou, ō Lord, art my defese
 whē I ā hard bestead: My worship & mine
 honour both, & thou holdst vp mine head

- 4 Then with my voice vpon the Lord
 I did bothe call and cry:
 And he out of his holy hill
 did heare me by and by.
 5 I laide me downe, and quietly
 I slept and rose againe.
 For why? I know assuredly,
 the Lord will me sustaine.
 6 If ten thousand had hemde me in,
 I colde not be afraide:
 For thou art still my Lord, my God,
 my Sauour and mine aide.

7 Rise vp therefor, saue me, my God,
for now to thee I call:
For thou hast broke the cheekes and teeth
Of these wicked men all.

8 Saluacion onely doeth belong
to thee, ô Lord, aboue:
Thou doest bestowe vpon thy folke
thy blessing and thy loue.

Psalme IIIII. Tho. Ster.

¶ When Saul persecuted him, he called vpon God, trusting
most assuredly in his promises, and therefore boldly repro-
ueth his enemies, who by wilful malice resisted his dominion
and finally preferreth the fauour of God before all worldlie
treasures. Let vs likewise learne to trust in Gods promises,
when we are afflicted with any kinde of crosse, and so we shall
nether feare our enemies, nor yet be overcome with tenta-
tions.

Sing this as the 3. Psalme.

O God that art my righteousnes,
Lord, heare me when I call:
Thou hast set me at libertie,
when I was bond and thral.
2 Haue mercie, Lord, therefore on me,
and grant me this request,

a iiij

PSALME III.

For vnto thee vncessantlie,
to cry I will not rest.

3 O mortall men how long will ye
my glorie thus despyse:
Why wander ye in vanitie
and follow after lies:

4 Knowe ye that good and godly men
the Lord doeth take and chuse:
And when to him I make my plaint,
he doeth me not refuse.

5 Sinne not, but stand in awe therefore
examine well your heart,
And in your chamber quietlie
see you your selues conuert.

6 Offer to God the sacrifice
of righteousnes, I say,
And loke that in the liuing Lord
you put your truste alway.

7 The greater sort craue worldlie goods,
and riches do embrace,
But Lord, grant vs thy countenance,
thy fauour, and thy grace.

8 For thou thereby shalt make mine heart
more ioyfull and more glad,
Then they that of there corne and wine

PSALME V.

ful great increase haue had.

- 9 In peace therefore lie downe will I,
taking my rest and slepe:
For thou onlie wilt me, O Lord,
alone in fauetie kepe.

PSALME V. THO. STEK.

¶ David hauing suffered great calamitie, as well by doeg and Achitophel Sauls flatterers, as by o'her infinite enemies, calleth to God for succour, shewing how requisite it is, that God should punish the malicious enuie of his aduersaries After being assured of prosperous successe, he conceiueth comforte, concluding, that when God shall deliuer him, others also shall be partakers of the same mercies.

Sing this as the 3. Psalm.

- I Ncline thine eares vnto my wordes,
O Lord, my plaint consider,
2 And heare my voice: my King, my God
to thee I make my prayer.
3 Heare me betime, Lord, tary not:
for I will haue respect,
My prayer early in the morne
to thee for to direct.
4 And I will trust through patience
in thee, my God, alone:
That art not please with wickednes,

- and ill with thee dwelth none
5 And in thy sight shall neuer stand
these furious fooles, ô Lord:
Vaine workers of iniquitie
thou hast alwayes abhord.
- 6 The liers and the flatterers
thou shalt destroy them than:
And God will hate the blood thirstie,
and the deceitfull man.
- 7 Therefore will I come to thine house,
trusting vpon thy grace:
And reuerently will worship thee,
toward thine holy place.
- 8 Lord, leade me in thy righteoufnes,
for to confound my foes,
And eke the waye that I shal walke,
before my face disclose.
- 9 For in there mouthes there is no trueth:
there heart is foule and vaine:
- 10 Their throte an open sepulchre:
their tongues do glose and faine.
- 11 Destroy their false conspiracies
that they may come to noight:
Subuert them in there heapes of sinne
which


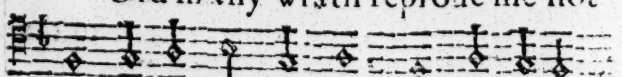
Which haue rebellion wrought.

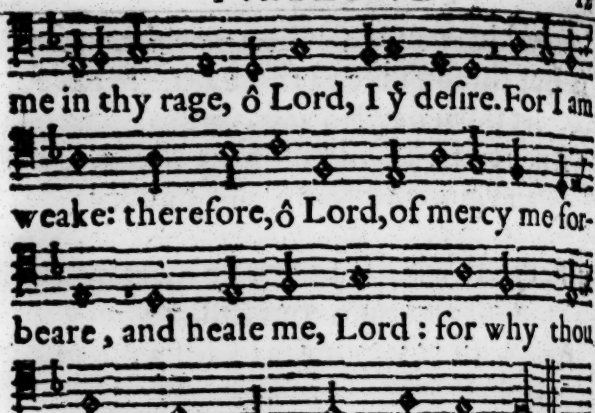
12 But those that put there trust in thee
let them be glad alwayes,
And render thanks for thy defense,
and giue thy Name the praise.

13 For thou with fauour wilt increase
the iust and righteous still,
And with thy grace, as with a shield,
defend him from all ill.

PSALME VJ. THO. STER.

When Dauid by his sinnes had prouoked Gods wrath, and
now felt not only his hand against him, but also conceiued the
honors of death everlasting, he desired forgiuenes, bewailing
that if God toke him awaye in his indignation, he shoulde
lacke occasion to praise him, as he was wont to do, whiles he
was among men. Then suddenly feeling Gods mercie, he
shaply rebuketh his enemies, which reioyced in his affliction


L Ord in thy wrath reprove me not

thogh I deserue thine ire: Ne yet correct



me in thy rage, ô Lord, I y desire. For I am
weake: therefore, ô Lord, of mercy me for-
beare, and heale me, Lord: for why thou
knowest my bones do quake for feare.

- 3 My soule is troubled very sore,
and vexed vehemently:
But Lord, how long wilt thou delay
to cure my miserie;
- 4 Lord, turne thee to thy wonted grace,
my silly soule vptake:
Oh, saue me, not for my deserts,
but for thy mercies sake
- 5 For why: no man among the dead
remembreth the one whitt;
Or who shal worship thee ô Lord,

in the

Bein
sch to
innoc

in the infernal pit:

6 So greuous is my plaint and mone,
that I waxe wondrous faint:
All the nightlong I wash my bed
with teares of my complaint.

7 My sight is dimme and waxeth olde
with anguish of myne heart,
For feare of those that be my foes,
and wolde my soule subuert.

8 But now awaye from me all ye
that worke iniquitie:
For why? the Lord hath heard the voyce
of my complaint and crie.

9 He heard not onely the request,
and prayer of mine heart:
But it receiued at mine hand,
and toke it in good parte.

10 And now my foes; that vexed me,
the Lord wil soone defame,
And suddenly confound them all,
to their rebuke and shame.

PSALME VII. THO. STER.

¶ Being falsly accused by Chus, one of Sauls kinsmen, he cal-
led to God to be his defender, to whome he commendeth his
innocencie: first, shewing that his conscience did not accuse

him of any euil towards Saul: next, that it touched Gods glorie to awarde sentence aganist the wicked. And so entering into the consideration of Gods mercies and promise, he waxeth bolde, and derideth the vaine enterprises of his enemies, threatening that, that shal fall on their owen neckes, which they haue proposed for others.



O Lord my God. I put my trust and
 confidence in thee: Saue me from the that
 me pursue, and eke deliuer me, Lest like a
 lion he me teare, and rent in pieces small:
 whilest there is none to succour me, and
 ridde me out of thrall.

3 O Lord my God, if I haue done

the

9 Lo

the thing that is not right,
Or els if I be found in faut,
or giltie in thy sight:

4 Or to my friend rewarded euill,
or left him in distres,
which me persude moſte cruelly
and hated me cauſeles,

5 Ther let my foes purſue my ſoule,
and eke my life downe thruſt
Vnto the earth, and alſo lay
mine honour in the duſt

6 Stert vp, ô Lord, now in thy wrath,
and put my foes to paine:
Performe thy kingdome promiſed
to me which wrong ſuſtaine.

7 Then ſhal great nations come to thee,
and know thee by this thing,
If thou declare for loue of them
thy ſelfe as Lord and King.

8 And thou that art of all men iudge,
ô Lord, now iudge thou me
According to my righteouſnes,
and mine integritie.

9 Lord ceaſe the hate of wicked men,

- and be the iust mans guide,
30 By whome the secrets of all hearts,
are searched and descride.
31 I take mine helpe to come of God
in all my grief and smart:
That doeth preserue all those that be
of pure and perfect heart.
32 The iust man and the wicked bothe
God iudgeth by his power:
So that he feleth his mightie hand
euen euerie day and houre.
33 Except he change his minde, I dye:
for euen as he shulde smite,
He wheth his sworde, his bowe he bendeth
aiming where he may hit,
34 And doeth prepare his mortall dartes,
his arrowes keene and sharpe
For them that do me persecute,
whiles he doeth mischief warpe.
35 But lo, thogh he in trauel be
of his deuilish forecast,
And of his mischief once conceiued,
yet bringth forthe naught at last.
36 He digh a ditch and delueth it depe
in hope to hurt his brother:

But he shall fall into the pit,
that he digde vp for other.

17 Thus wrong returneth to the hurt
of him, in whome it bred:

And all the mischief that he wrought,
shal fall vpon his head.

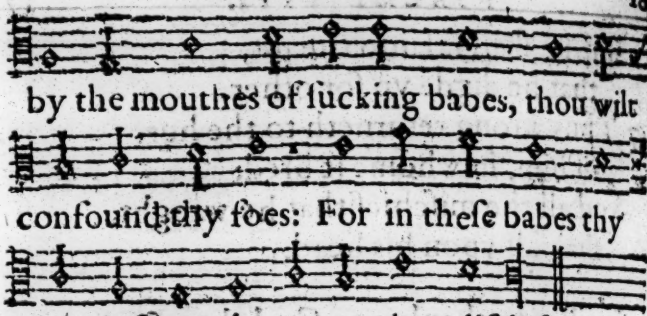
19 I will giue thanks to God therefore,
that iudgeth righteously:

And with my song will praise the Name
of him that is moste hie.

PSALME. VIII. THO. STER.

The Prophet considering the excellent liberalitie, and fatherlie
prouidence of God to wardes man, whome he made as it were a
god ouer all his workes, doeth not onely giue great thanks, but
is astonished with the admiration of the same, as one nothing
able to compasse suche great mercies, and so endeth

On God our Lord how wonderful, are
thy workes euerie where, whose fame surmount
in dignitie aboue the heauens cleare. Euen
b. i.



by the mouthes of sucking babes, thou wilt
confound thy foes: For in these babes thy
might is seene thy graces they disclose.

- 3 And when I see the heavens high,
the workes of thine owen hande,
The Soone, the moone, and all the starres
in ordre as they stande,
- 4 What thing is man, Lord, thinke I then,
that thou doest him remembre?
Or what is mans posteritie,
that thou doest it confidre?
- 5 For thou haste made him litle lesse,
then Angels in degree:
And thou hast crowned him also
with glorie and dignitie.
- 6 Thou hast preferd him to be Lord
of all thy workes of wonder:
And at his feete hast set all things,
that he shulde kepe them ynder:
- 7 As shepe and neat, and all beasts els,

That

PSALME IX.

That in the fields do fede.
 8 Foules of the aire, fische in the sea,
 and all that therein breede.
 9 Therefore must I say once againe,
 ô God, that art our Lord,
 How famouse and how wonderful
 are thy workes through the worlde?

PSALME IX. THO. STER.

¶ After he had given thanks to God for the sundrie victories that he had sent him against his enemies, and also proved by manifold experience how ready God was at hand in all his troubles, he being now likewise in danger of newe enemies, desired God to helpe him according to his wont, and destroy the malicious arrogancie of his aduersaries.

W Ith heart and mouth vn to the Lord
 will I sing laude and praise. And speake of
 all thy wondrous workes, & them declare al-
 wayes. I wil be glad and muche reioyce, in
 thee, ô God most hie, And make my songs
 b. ij.



extoll thy Name aboue the starrie skie.

- 3 For that my foes are driuen backe,
and turned vnto flight:
They fall downe flat and are destroyed
by thy great force and might.
- 4 Thou hast reuenged all my wrong:
my grief and all my grudge:
Thou doest with iustice heare my cause,
moſte like a righteous iudge.
- 5 Thou doest rebuke the heathen folke,
and wicked ſo confound,
That afterwarde the memorie
of them can not be found.
- 6 My foe, thou haſt made good diſpatch,
and all our to wnes destroyed:
Thou haſt their ſame with them defaced,
through all the worlde ſo wide.
- 7 Knowe thou that he which is aboue,
for euer more ſhal reigne,
And in the ſeate of equirie
trew iudgement wil mainteine.
- 8 With iustice he wil kepe and guide
the worlde and euerie wight:

And

And so wil yelde with equitie
to euerie man his right.

9 He is protector of the poore,
what time they be opprest:
He is in all aduersitie
their refuge and their rest.

10 All they that knowe thine holie Name,
therefore shal trust in thee:
For thou forsakest not their sute
in their necessitie.

11 Sing Psalmes therefore vnto the Lord,
that dwelth in Sion hil:
Publishe among all nations
his noble actes and wil.

12 For he is mindeful of the blood
of those that be opprest,
Forgetting not th' afflicted heart,
that seketh to him for rest.

13 Haue mercie, Lord, on me poore wretch
whose enemies stil remaine,
which from the gates of death art wont
to raise me vp againe,

14 In Sion that I might set forthe
thy praise with heart and voice:
And that in thy Saluation, Lord,

b. iij.

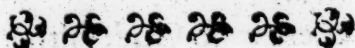
PSALME IX.

my soule might still reioyce.


- 15 The heathen sticke fast in the pit,
that they them selues prepaide,
And in the net that they did set,
their owen feete fast are snarde.
- 16 God shewth his iudgements, & were good
for euerie man to marke:
When as ye see the wicked man
lie trapt in his owne warke.
- 17 The wicked and the sinful men
go downe to hell for euer:
and all the people of the worlde,
that wil not God remember.
- 18 But sure the Lord wil nor forget
the poore mans grief and paine:
The pacient people neuer loke
for helpe of God in vaine.
- 19 O Lord, arise, lest men preuaile,
that be of worldlie might,
And let the heathen folke receiue
their iudgement in thy sight.
- 20 Lord, strike suche terrour, feare and drede,
into the hartes of them,
That they may knowe assuredly,
they be but mortall men.

PSALME X. THO. STER.

¶ He complaineth of the fraude, rapine, tyrannie, and all kindes of wrong, which worldlie men vse, assigning the cause thereof, which was, that wicked me, being as it were drunken with worldly prosperitie, and therefore setting aparte all feare and reuerence towards God, thinke they may do all things without controuling. Therefore he calleth vpon God to send some remedy against these desperate euils, and at length comforteth him selfe with hope of deliuerance.



What is the cause that thou, o Lord,
 art now so farre from thine, And kepest
 close thy countenance from vs this troublous
 time? The poore doeth perish by the proude
 and wicked mens desire: Let them be taken
 b. iiii.


in the craft, that they them selues conspire.

- 3 For in the luste of his owen heart
th' vngodly doeth delite:
So doeth the wicked praise him self,
and doeth the Lord despise.
- 4 He is so proude that right and wrong
he setteth all a parte:
Nay, nay, there is no God, saith he:
for thus he thinketh in heart.
- 5 Because his wayes do prosper stil,
he doeth thy Lawes neglect,
And with a blaste doeth pufte against
suche as wolde him correct.
- 6 Tush, tush, saith he, I haue no drede
lest mine estate shulde change.
And why? for all aduersitie
to him is very strange.
- 7 His mouth is ful of cursednes,
of fraude, deceit and guile:
Vnder his tongue doeth mischief sit,
and traueil all the while.
- 8 He lieth hid in wayes and holes,
to slay the innocent:

Against

Against the poore that passe him by,
his cruell eyes are bent,

9 And like a lion, priuely
lieth lurking in his denne,
(If he may snare them in his nette,)
to spoile poore simple men.

10 And for the nones ful craftely
he croucheth downe, I say:

11 So are great heapes of poore men made
by his strong power his pray.

12 Tush, God forgetteth this, saith he:
therefore may I be bolde:
His countenance is cast aside:
he doeth it not beholde.

13 Arise, o Lord, o God in whome
the poore mans hope doeth rest:
Lift vp thine hand, forget not, Lord,
the poore that be opprest.

14 What blasphemie is this to thee?
Lord, doest not thou abhorre it,
To heare the wicked in their heartes
say, Tush, thou carest not for it?

15 But thou seest all this wickednes,
and well doest vnderstand,

16 That friendles and poore fatherles

are left into thine hand.

17 Of wicked and malicious men
then breake the power for euer,
That they with their iniquitie
may perish altogether.

18 The Lord shal reigne for euermore
as King and God alone:
And he wil chase the heathen folke
out of his lande echone.

19 Thou hearst, O Lord, the poore mens plaint,
their prayers and request:
their heartes thou wilt confirme, vntil
thine eares to heare be prest,

20 To iudge the poore and fatherles,
and helpe them to their right,
That they may be no more opprest
with men of worldly might.

PSALME XI. THO. STER.

This Psalme containeth two partes. In the firste David sheweth
how harde assaults of tentations he sustained, and in how great
anguish of minde he was, when Saule did persecute him. Then
next he reioyceth, that God sent him succour in his necessitie, de-
claring his iustice, as wel in gouerning the good and the wicked
men, as the whole worlde.

Sing this as the 10. Psalme.

I trust

I Trust in God: how dare ye then,
 say thus my soule vntil,
 Flee hence as fast as any foule,
 and hide you in your hil?

2 Beholde, the wicked bend their bowes,
 and make their arrowes prest,
 To shouté in secret and to hurt
 the sound and harmles brest.

3 Of worldlie hope all stayes were shronke
 and clearly broght to noght:
 Alas the iust and righteous man
 what euil hathe he wrought?

4 But he that in his temple is
 moste holy and moste hie,
 And in the heauen hathe his seate
 of royal maiestie.

The poore and simple mans estate
 considreth in his minde,
 And searcherh out ful narrowly
 the maners of mankinde,

5 And with a chearful countenance
 the righteous man wil vse:
 But in his heart he doeth abhorre

neweth
 great
 Then
 itie, de
 wicked

trust

all suche as mischiefe muse,

- 6 And on the sinners casteth snares,
as thicke as any raine:
Fyre & brimstone, and whirlewindes thicke
appointed for their paine.
7 Ye see then how a righteous God
doeth righteousness embrace,
And to the iust and vpright man
sheweth forth his pleasant face.

PSALME XII. THO. STER.

The Prophet lamenting the miserable estate of the people, and the decay of all good ordre, desireth God speedely to send succour to his children. Then comforting him selfe and others with the assurance of Gods helpe, he commendeth the constant veritie that God obserueth in keeping his promises: concluding, that when all orders are moste corrupted, then will God deliuer his.

Sing this as the 7. Psalme.

- H**Elpe, Lord, for good and godly men
do perishe and decay,
And faith and trueth from worldlie men,
is parted cleane away.
2 who so doeth with his neighbour talke
his talke is all but vaine.
For euery man bethinketh how
to flatter, lye and faine.

5 But

- 3 But flattrring and deceitfull lippes,
and tongues that be so stout
To speake proude wordes and make great
the Lord sone cut them out. (bragges,
- 4 For they say still, we will preuaile:
our tongues shal vs extoll:
Our tongues are ours, we ought to speake
what Lord shal vs controll?
- 5 But for the great complaint and crye
of poore and men opprest,
Arise wil I now, saith the Lord,
and them restore to rest.
- 6 Gods worde is like to siluer pure,
that from the earth is tried,
And hathe no lesse then seuen times
in fyre bene purified.
- 7 Now since thy promesse is to helpe,
Lord, kepe thy promesse then,
And saue vs now and euermore,
from this il kinde of men.
- 8 For now the wicked worlde is full
of mischiefs manifolde:
when vanitie with mortal men
so highly is extolde.

¶ David, as it were, overcome with sundrie and newe afflictions fleeth to God as his onelie refuge, and so at length, being encouraged through Gods promises, he conceiue the more sure confidence against the extreme horrors of death.

Sing this as the 6. psalme.

How long wilt thou forget me, Lord?
shal I neuer be remembred?

How long wilt thou thy visage hide,
as thogh thou were offended?

2 In heart and minde how long shal I,
with care tormented be?

How long eke shal my deadlie foe
thus triumphe ouer me?

3 Beholde me now, my Lord, my God,
and heare me sore opprest:

Lighten mine eies, lest that I slepe
as one by death possesse,

4 Lest thus mine enemy say to me,
Beholde, I do preuaile:

Lest they also, that hate my soule,
reioyce to see me quaille.

5 But for thy mercies and goodnes,
mine hope shal neuer start:

In thy relief and sauing health
right glad shal be mine heart.

I wil geue thanks vnto the Lord,

and praises to him sing,
Because he hathe harde my request,
and granted my wishing:

PSALME XIII. THO. STER.

¶ He describeth the perverser nature of men, which were so grown
to licentiousnes, that God was brought to viter contempt: for
the which thing although he was greatly greued, yet being per-
suaded that God wolde send some present remedy, he comfort-
eth him selfe and others.

The

Here is no God, as foolish men as-

firm in their mad mood: Their driftes are all

corrupt & vaine: not one of them doth good

The Lord be helde from heauen high,

the whole race of mankinde, And saw not one

that sought in dede the liuing God to finde.

**IRREGU
PAGINA**

GULAR NATION

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- 3 They went all wide and were corrupt,
and trewly there was none,
That in the worlde did any good,
I say, there was not one.
- 4 Is all their iudgement so farre losse,
that all worke mischief still.
Eating my people euen as bread,
not one to seke Gods wil?
- 5 When they thus rage, then suddenly
great feare on them shal fall:
For God doeth loue the righteous men
and wil mainteine them all.
- 6 Ye mocke the doings of the poore,
to their reproche and shame:
Because they put their trust in God,
and call vpon his Name.
- 7 But who shal giue thy people health?
and when wilt thou fulfil,
The promes made to Israel
from out of Sion hil;
- 8 Euen when thou shalt restore againe
suche as were captiues lad:
Then Iacob shal therein reioyce,
and Israel shal be glad.

This psalme teacheth on what condition God did chuse the
Iewes for his peculiere people, and wherefore he placed his tem-
ple amongs them, which was to the intent, that they by liuing
vprightl y and godly, might witnes that they were his special
and holy people.

O Lord within thy tabernacle who
shal inhabit stil? Or whome wilt thou re-
ceiue to dwel in thy most holy hil? The
ma whose life is vncorrupt, whose workes are
iust & straight. whose heart doeth think the
very trueth, whose tongue speakth no deceit

3 Nor to his neighbour doeth none ill,
in body, goods or name:
Nor willingly doeth heare false tales,
which might empere the same:
4 That in his heart regardeth not

malicious wicked men:
But those that loue and feare the Lord,
he maketh muche of them.

- 5 His othe and all his promises,
that kepeth faithfully:
Although he make his couenant so
that he doeth lose thereby:
6 That putteth not to vsurie
his money and his coyne:
Ne for to hurt the innocent
doeth brybe or els purloyne.
7 Who so doth all things as ye se,
that here is to be done,
Shal neuer perish in this worlde,
nor in the worlde to come.

PSALME XVI. THO. STER

¶ David prayeith to God for succor, not for his workes, but for his
faiths sake, professing that he hateth all idolatrie, taking God
onely for his comforte and felicitie, who suffereth his to lacke
nothing.


L Ord kepe me, for I truste in thee,

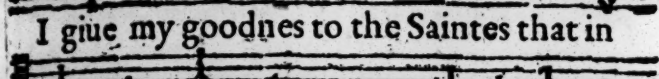
and do confesse in dede: Thou art my God,
and



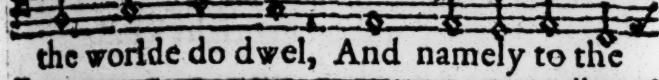
and of my good, O Lord, thou hast no neede




I giue my goodnes to the Saintes that in



the worlde do dwel, And namely to the



faithful flocke, in vertue that excel.



¶ They shal heape sorowes on their heades
 which runne as they were mad,
 To offer to the Idole Gods:
 alas, it is to bad.
 As for their bloodie sacrifice,
 and offerings of that sorte,
 I wil not touche, nor yet thereof
 my lippes shall make reporte.

¶ For why? the Lord the portion is
 of mine inheritance:
 And thou art he that doest mainteine
 my rent, my lot, my chance.
 ¶ The place wherein my lot did fall,
 in bewtie did excel:
 Mine heritage ressignde to me
 doeth please me wonderous wel.

- 7 I thanke the Lord that caused me
to vnderstand the right:
For by his meanes my secret thoughts
do teache me euery night.
- 8 I set the Lord stil in my sight,
and trust him ouer all:
For he doeth stand on my right hand,
therefore I shal not fall.
- 9 wherefore mine heart and tongue also
do bothe reioyce together:
My flesh and bodie rest in hope,
when I this thing consider.
- 10 Thou wilt not leaue my soule in graue,
(for, Lord, thou louest me)
Nor yet wilt giue thine holie one
corruption for to se:
- 11 But wilt me teache the way to life:
for all treasures and store
Of perfect ioy are in thy face,
and power for euermore.

PSALME XVII THO. STER.

¶ Here he complaineth to God of the cruel pride and arrogancie of
Saul and the rest of his enemies, who thus raged without any
cause giuen on his parte: therefore he desireth God to reuenge
his innocencie, and deliuer him. This psalme ought diligently to
be noted of suche as receiue euil for wel-doing.

Sing this as the 16. psalme.

O Lord, giue care to my iust cause:
 attend when I complaine,
 And heare the prayer that I put forthe
 with lippes that do not faine,
 2 And let the iudgement of my cause
 procede alway from thee:
 And let thine eyes beholde and cleare
 this my simplicitie.

3 Thou hast wel tried me in the night,
 and yet couldst nothing finde
 That I haue spoken with my tongue,
 that was not in my minde.
 4 As from the workes of wicked men
 and paths peruerse and ill,
 For loue of thy most holie worde
 I haue refrained stil.

5 Then in thy paths that be molte pure,
 stay me, Lord, and preserue,
 That from the way, wherein I walke,
 my steppes may neuer swerue.

6 For I do cal to thee, o Lord.

surely thou wilt me aide:

Then heare my prayer and weigh right wel
 the words that I haue said.

c. iij.

- 7 Oh, thou the Sauour of all them
that put their trust in thee,
Declare thy strength on them that spurne
against thy maiestie
- 8 Oh, kepe me, Lord, as thou woldst kepe
the apple of thine eye,
and vnder couert of thy wings
defend me secretly.
- 9 From wicked men that trouble me,
and daily me annoye:
And from my foes that go about,
my soule for to destroye.
- 10 which wallow in their wordlie welth,
so ful and eke so fat,
That in their pride thay do not spare
to speake, they care not what.
- 11 They lie in wayt, where we shuld passe,
with craft me to confound,,
And musing mischief in their mindes
to cast me to the ground;
- 12 Muche like a lion, gredely
that wold his pray embrace;
Or lurking, like a lions whelpe,
within some secret place.
- 13 Vp Lord, with haste preuent my foe,

and cast him at thy fete:

Saue thou my soule from the il man,
and with thy sworde him smyte.

14 Deliuer me, Lord, by thy power,
out of these tyrants hands,
which now so long tyme reigned haue,
and kept vs in their bands.

I meane from worldlie men to whome
all worldlie goods are rise:

That haue no hope nor part e of ioye,
but in this present lyfe.

Thou of thy store their bellies filste
with pleasures to their minde:

Their children haue ynough, and leaue
to theirs the rest behinde.

15 But I shal with pure consciencie
beholde thy gracious face:
So when I wake, I shalbe ful
with thine image and grace,

PSALME XVIII. TWO. S TER.

¶ This Psalme is the first beginning of his gratulations, and thanksgiuing in the entring into his kingdome, wherein he extollet and praiseth most highly the meruelous mercies and grace of God, who hathe thus preserved and defended him. Also he setteth forth the image of Christs kingdome, that the faithful may be assured that Christ shal alwayes conquer and overcome by the vnspeakeable power of his Father, though all the whole worlde shal be set against there against.

THE

O God my strength and fortitude, of
 force I must loue thee: Thou art. my castell
 and defence, in mine necessitie. My God
 my rocke, in whom I trust, the worker of my
 wealth, my refuge, bucklar and my shilde, the
 horne of all my health

- 3 when I sing laude vnto the Lord,
 moſte worthie to be ſeruede:
 Then from my foes I am right ſure
 that I ſhalbe preſerued.
- 4 The panges of death did compaſſe me
 and bound me euerie where:
 The flowing waues of wickednes
 did put me in great feare:
- 5 The ſlie and ſuttle ſnares of hell
 were rounde about me ſet:

And

And for my death there was preparede.
a deadly trapping net.

6 I thus beset with paine and grief,
did pray to God for grace:

And he forthwith did heare my plaint,
out of his holy place.

7 Suche is his power that in his wrath
he made the earth to quake:

Yea, the foundation of the mont
of Basan for to shake.

8 And from his nostrils came a smoke
when kindled was his ire:

And from his mouth came kindled coales
of hote consuming fire.

9 The Lord descended from aboue,
and bound the heauens hie:

And vnderneath his fete he cast,
the darcknesse of the skye.

10 On Cherubs, and on Cherubens,
ful royally he rode:

And on the wings of all the winds
came flying all abroad.

11 And lyke a denne moste darke he made,
his denne and secret place:

with waters black and ayrie cloudes,
environed he was.

- 12 But when the presence of his face,
in brightnesse shal appeare:
Then cloudes consume and in their stead
come hayles and coales of fire.
- 13 These fire dartes and thunderboltes,
disperse them here and there:
And with his often lighteninges,
he putteth them in great feare
- 14 Lord at thy wrath and threatenings,
and at thy chydng cheare
The spring and the fondations,
of all the world appeare.
- 15 And from aboue the Lorde sent downe
to teache me from belowe:
And plukt me out of waters great,
that wolde me ouer flowe.
- 16 And me deliuered from my foes,
that wolde haue made me thrall:
Yea, from suche foes as were to strong,
for me to deale with all.
- 17 They did preuent me to oppresse,
in tyme of my great grief
But yet the Lord was my defence,
my succour and relief.
- 18 He broght me forth in open place,
where

whereas I might be free:
And kept me safe because he had
a fauour vnto me.

19 And as I was an innocent
so did he me regarde:
And to the cleanes of my handes
he gaue me my reward.

20 For that I walked in his wayes
and in his paths haue trod:
And haue not wauered wickedly
against my Lord my God.

21 But euermore I haue respect,
to his Law and decre:
His statutes and commandements,
I cast not out fro me.

22 But pure and cleane and vncorrupt,
appeard before his face:
And did refraine from wickednes,
and sinne in any case.

23 The Lord therefore wil me rewarde,
as I haue done aright:
And to the cleanes of my handes,
appearing in his sight

24 Thou wilt with him that holy is,
be holy Lord also
And with the good and vertuous men,

- right vertuously wilt do.
25 And to the louing and elect,
thy loue thou wilt reserue:
And thou wilt vse the wicked men,
as wicked men deserue:
26 For thou doest saue the simple folke:
in trouble when they lye:
And doest bring downe the countenance
of them that loke ful hic.
27 The Lord wil light my candle so,
That it shal shine ful bright:
The Lord my God wil mak also,
my darknes to be light.
28 For by thy helpe and Hoste of men,
discomfite (Lord) I shal:
By thee I scale and ouerleape,
the strength of any wal.
29 Vnsported are the wayes of God,
his worde is surely tried:
He is a sure defence to suche,
as in his faith abyde.
30 For who is God? except the Lord
for other there is none:
Or els who is omnipotent,
sauing our God alone?
31 The God that girdeth me with strength

- is he that I did meane
That all the wayes wherein I walkt,
did euermote kepe cleane.
- 32 That made my fete euen lyke the hartes,
in swiftnes of my pace:
And for my suretie brought me forth,
into an open place.
- 33 He did in ordor put my handes,
to battel and to fight:
To break in sonder barrs of brasfe,
he gaue mine armes the might.
- 34 Thou reachest me my sauing health,
Thy right hand is my tower:
Thy loue and familiaritie.
doeth stil increase my power.
- 35 And vnder me thou makest plaine,
the way where I shulde walke:
So that my fete shall neuer slip,
Nor stumble at a balke,
- 36 And fearfely I pursue and take
my foes that me anoyed:
And from the field do not returne,
til they be all destroyed.
- 37 So I suppressse and wound my foes,
that they can rise no more:
For at my fete they fall downe flat,

I strike them all so sore.

38 For thou doest girde me with thy strength;
to warre in suche a wise:
That they be all scatred abroad,
that vp against me rise.

39 Lord thou hast put into my hands
my mortall enemies yoke:
And all my foes thou doest deuide;
in sunder with thy stroke.

40 They cald for helpe, but none wold heare
nor yet giue them relief:
Yea to the Lord they called for helpe,
yet heard he not their grief.

41 And still like dust before the winde;
I driue them vnder fete:
And tread them downe like filthy clay;
that lyeth in the streat

42 Thou kepst me from seditious folke,
that stil in strife be led:
And thou doest of the heathen folke,
appoint me to be head.

43 A people strange to me vnknown,
and yet they shall me serue:
And at the firste obey my worde,
where as my mine owen wil swerue.

44 I shalbe ircksome to mine owen,

they

They wil not se my light:
But wander wide out of the wayes,
and hide them out of sight.

45 But blessed be the liuing Lord;
moste worthy of all praise:
That is my rocke and sauing health,
prayed be he alwayes.

46 For God it is that gaue me power,
reuenged for to be:
And with his onely worde subdued,
the people vnto me.

47 And from my foe me deliuered,
and set me hier then those:
That crewel and vngodly were,
and vp against me rose.

48 And for this cause, O Lord my God,
to the giue thanks I shall:
And sing out praises to thy Name,
among the Gentils all.

49 That gauest great prosperitie,
vnto the King I say:
To Dauid thy annoynted King,
and to his sede for aye.

125

PSALME XVIIIE

**IRREGU
PAGINA**

GULAR
NATION

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PSALME XIX. THO. STER.

To the intent he might moue the faithfull to a deeper consideration of Gods glory, he setteth before their eyes the most exquisite workmanship of the heauens, with their proportion and ornaments. And afterward calleth them to the law, wherein God hath reueled himselfe more familiarly to his chosen people. The which peculyar grace by commending the law, he setteth furth more at large, and in the end he concludeth with a prayer.

T He heauens and the firmaments do wondrously declare. The glorie of God omnipotent his workes and what they are: The wondrous workes of God appeare, by euerie dayes successe, The nights which likewise their race runne the selfe same thing expresse

- 3 There is no language tongue or speache,
where their sound is not heard
4 In all the earth and coastes therof.

their knowledge is conferrd.
In them the Lord made for the sunne
a place of great renome:
who like a bridegrome ready trimde
doeth from his chamber come.

5 And as a valiant champion,
who for to get a price,
with ioye doeth haste to take in hand
some noble enterprife.

6 And all the skye from end to end
he compasseth about:
Nothing can hide it from his heat,
but he wil finde it out.

7 How perfect is the Law of God,
how is his couenant sure,
Conuerting foules, and making wise
the simple and obscure.

8 Iust are the Lords commandements,
and glade bothe heart and minde:
His precept pure and giueth light
to eyes that be ful blinde.

9 The feare of God is excellent,
and doeth indure for euer:
The iudgements of the Lord are true,
and righteous altogether,

d. j.

10 And more to be embraced alwayes,
then fined golde, I say:
The honie and the honie combe,
are not so swete as thay.

11 By them thy seruant is forewarnde
to haue God in regarde:
And in performance of the same
there shalbe great rewarde.

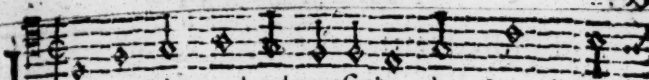
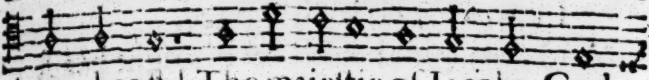


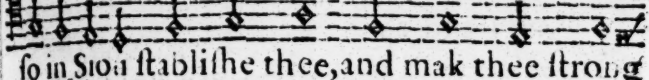
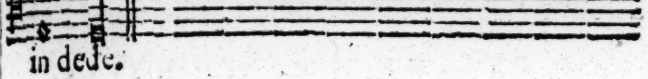
12 But, Lord, what earthly man doeth knowe,
the errors of his life?
Then clense my soule from secret sinnes,
which are in me moſte riſe.

13 And kepe me that presumptuous sinnes
preuaile not ouer me:
And then ſhal I be innocent,
and great offences flee.

14 Accept my mouth and eke mine heart,
my words and thoghts echone:
For my redemer and my ſtrength,
ô Lord, thou art alone.

PSALME XX. THO. 3TER.

¶ A prayer of the people vnto God, that it wolde pleaſe him to
heare their King, and receiue his ſacrifice, which he offered before
he went to batle againſt the Ammonites, declaring how that the
heathen put their truſt in horſes and chariots, but they truſt only
in the Name of the Lord their God: wherefore the other ſhal fail
but the Lord wil ſaue the King and his people.


In trouble and aduersitie, the Lord God

 heare thee. The maiestie of Iacobs God

 defend thee from all ill: 2 And lend thee from

 his holy place his helpe at euerie nede, And

 so in Sion stablish thee, and mak thee strong

 in dede.

3 Remembring wel the sacrifice,
 that now to him is done:

And so receiue right thankfull'y
 thy brunt offrings echone.

4 According to thine hartes desire
 the Lord graunt vnto thee
 And all thy counsel and deuise,
 full wel performe may he.

¶ we shall reioyce when thou vs sauest,
 and our banners display,
 Vnto the Lord, which thy requestes

d. if.

fulfilled hath alway.

6 The Lord wil his annoyted saue,
I knowe wel, by his grace,
And send him health by his right hand,
out of his holy place.

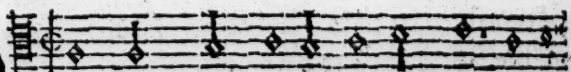
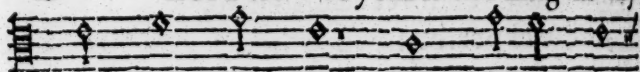
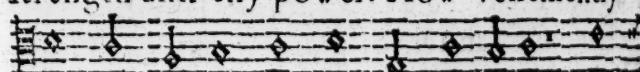
7 In charets some put confidence,
and some in horses trust:
But we remember God our Lord,
that kepeth promise iust.


8 They fall downe flat, but we do rise,
And stand vp steadfastly:

9 Now saue and helpe vs, Lord and King,
on thee when we do cry.

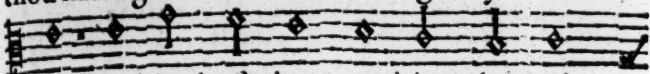

PSALME XXI. THO. STER.

¶ Daud in the person of the people praised God for the victorie which he gaue them against the Sirians and Ammonites, 2. Sam. 10. 11. wherein he had the riche crowne of the King of Ammon set vpon his head. 2. Sam. 12. and was indued with the manifold blessings of God, and contrariwise his enemies destroyed.


O Lord how ioyful is the king in thy

strength and thy power: How vehemently

doeth he reioyce in thee his Sauour. For



thou halte giuen vnto him, his godly harts de-
 fire: To him hast thou nothing denied,
 of that he did require.

- 3 Thou didst preuent him with thy giftes,
 and blessings manifolde,
 And thou haste set vpon his head
 a crowne of perfect golde.
- 4 And when he asked life of thee,
 thereof thou madste him sure,
 To haue long life, yea, suche a life,
 as euer shulde indure.
- 5 Great is his glorie by thyne helpe,
 thy benefite and aide:
 Great worship and great honour bothe,
 thou haste vpon him laide.
- 6 Thou wilt giue him felicitie,
 that neuer shal decay:
 And with thy chearful countenance,
 wilt comforte him alway.
- 7 For why? the King doeth strongly truste
 in God for to preuaile:

- Therefore his goodnes and his grace
wil not that he shal quaille.
- 8 But let thine enemies fele thy force,
and those that thee withstand:
Finde out thy foes, and let them fele
the power of thy right hand.
- 9 And lyke an ouen burne them Lord,
in fyrie flame and fume.
Thine anger shal destroy them all,
and fyre shal them consume.
- 10 And thou wilt roote out of the earth
thir frute that shulde increase:
And from the nomber of thy folke
their seede shal end and cease.
- 11 For why? muche mischief did they muse,
against thine holy Name.
Yet did they faile and had no power,
for to performe the same.
- 12 But as a marke thou shalt them set,
in a mooste open place:
And charge thy bow strings readely
against thine enemies face.
- 13 Be thou exalted, Lord, therefore
in thy strength euerie houre.
So shall we sing right solemnly,

praying

praising thy might and power.

PSALME XXII. THO. STER.

¶ David complaineth him selfe to be brought into such extremities, that he is lyke a man desperat and past all hope, after declareth whereof he recouereth him selfe from the bottomlesse pit of temptations. And vnder his owne persone he setteth forth the figure of Christ, whome he did foresee in the spirit of Prophecie. So this Psalme after two sortes doeth declare that prophecy of Esay. he was taken forthe of prison and iudgement.

Sing this as the 27.

O God my God, wherefore doest thou,
forsake me vtterly?

And helpest not when I do make,
my great complaint and cry.

2 To thee my God euen all day long,
I do bothe cry and call:

I cease not all the nightes and yet,
thou hearest not at all.

3 Euen thou that in thy sanctuary,
and holy place doest dwell:

Thou art the comforte and the ioye,
and glorie of Israel.

4 And he in whom our fathers olde,
had all their hope for euer:

And when they put their trust in thee,
thou didst them aye deliuer.

5 They were deliuered euer, when
they called on thy Name:

And for the faith they had in thee,

d. iij.

- they were not put to shame.
- 6 But I am now become a worme,
more like then any man:
An outcast whome the people scorne,
with all the spite they can.
- 7 All me dispise as they beholde,
me walking on the way:
They girne, they mow, they nod their heads
and in this wise they say.
- 8 This man did glorie in the Lord,
his fauour and his loue:
Let him redeme and helpe him now,
his power if he will proue.
- 9 Euen from my mothers wombe o Lord,
to take me thou wast prest:
Thou didste preferue me still in hope,
while I did sucke her brest.
- 10 I was committed from my birth,
with thee to haue abode:
Since I was in my mothers wombe
thou hast bene aye my God.
- 11 Then Lord depart not now from me,
in this my present grief:
Since I haue none to be my helpe,
my succour and relief.

12 So many bulles do compasse me,
that be full strong of head.
Yea bulles so fat as thogh they had,
in Basan field bene fed.

13 They gape vpon me gredely,
as thogh they wolde me slaye:
Muche like a Lyon roaring out,
and ramping for his praye,

14 But I drop downe like water shed,
my ioyntes in sunder break:
My hart doeth in my body melt,
like wax against the heat.

15 And like a potshard drieth my strength
my tongue it cleaueth fast:
Vnto my iawes, and I am brought,
to dust of death at last

16 And many dogges do compasse me,
and wicked counsel eke:
Conspire against me cursedly,
they pearse my handes and fete.

17 I was tormented so that I,
might all my bones haue tolde:
Yet stil vpon me they do loke,
and still they me beholde.

18 My garmentes they deuided eke,
in partes among them all:

And for my coate they did cast lottes,
to whome it might befall.

19 Therefore I pray thee be not farre,
fro me at my great nede:

But rather sith, thou art my strength,
to helpe me (lord) make speed.

20 And from the sworde (Lord) saue my soule
by thy might and thy power:

And kepe my soule thy darling deare,
from dogges that wolde deuoure.

21 And from the Lyons mouth that wolde,
me all in sunder sbiuer.

And from the hornes of vnicornes,
Lord safely me deliuer.

22 And I shall to my brethren all,
thy maiestie record:

And in thy Church shal praise the Name
of thee, the liuing Lord.

23 All ye that feare the Lord him praise
exalt him Iacobs sede:

And thou o house of Israel
looke thou him feare and drede.

24 For he despiseth not the poore,
he tourneth not away:

His countenance, when they do call,

but

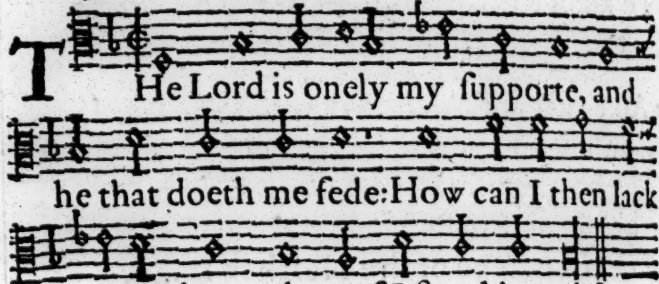
but graunteth to their cry.

- 25 Among thy flocke that feare the Lord,
I will therefore proclayme:
Thy praise and kepe my promise made
for setting forth the thy Name.
- 26 The poore shal eat and be sufficed,
and those that do their deuer:
To knowe the Lord, shal praise his Name
their hartes shall liue for euer.
- 27 All coastes of earth shal praise the Lord,
and turne to him for grace:
The heathen folke shal worship him
before his ble Tēd face.
- 28 The Kingdome of the Heithen folke,
the Lord shal haue therefore:
And he shal be their gouernour
and King for euermore.
- 29 The riche men of his godly giftes,
shal fede and taste also:
And in his presence worship him,
and bow their knees full lowe.
- 30 And all that shal go downe to duste
of lyfe by him muste taste:
My fede shal serue and praise his Name,
while any worlde shal laste.

- 31 My fede shall plainly shew to them,
that shalbe borne hereafter:
His iustice and his righteousnes.
and all his workes of wonder.

PSALME XXIII. THO. STER.

¶ Because the Prophet had proued the great mercies of God at diuers times, and in sundrie maners, he gathereth a certaine assurance, fully perswading him self that God wil continue the verie same goodnes towards him for euer.



- He Lord is onely my supporte, and
he that doeth me fede: How can I then lack
any thing whereof I stand in nede?
2 He doeth me folde in cottes moſte ſafe,
the tender graſſe faſt by:
And after driueth me to the ſtreames,
which runne moſte pleaſantly.

- 3 And when I fele my ſelf nere loſte.
Then doeth he me home take,
Conducting me in his right paths,
euen for his owne names ſake.
4 And thogh I were euen at deaths dore,
yet wolde I feare none il:
For why thy rodde and ſhepherds croke,

I am comforted still.

Thou haste my Table richely deckt,
in despite of my foe:

Thou haste mine head with baume refresht,
my cuppe doeth ouerfloe.

And finally while breth doeth last,
thy grace shal me defende:

And in the house of God will I
my life for euer spende.

PSALME XXIIII. I. C.

¶ Albeit the Lord God hathe made and gouerneth all the worlde,
yet towarde his chosen people his gracious goodnes doeth most
aboundantly appeare: in that among them he will haue his dwell-
ling place, which thogh it was appoynted among the children of
Abraham, yet onely they do enter aright into this Sanctuarie,
which are the true worshippers of God, purged from the sinfull
fytth of this world. Finally he magnifieth gods grace for the build-
ing of the Temple, to the end he might stirre vp all the Faith-
full to the true seruice of God.

Sing this as the 15. Psalme.

TO God the earth doeth appertayne,
with all things great and small
The worlde also is his demayne
with the indwellers all.

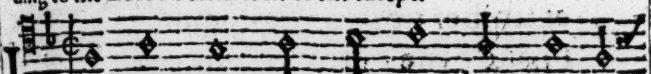
For he hathe founded it ful faste,
aboue the salt sea strand:
And stablished it t' abide and laste
And on the floods to stand.

- 3 Now who is he that shal vp go,
into Gods holy hill
And in his holy place also
who shal continue stīl:
- 4 The mā w hose hands no wrong hath wrought
whose heart is pure and neat:
whose minde for vanitie not soght
nor s worne hathe with deceit.
- 5 He that is suche the Lord wil send
his blessings him vpon,
And righteousnes vnto him lende
shal God his Saluation.
- 6 This is the stocke and offrings eke.
of those which seareh for thee:
Of them o Lord that thy face seke
who true Isralites be.
- 7 Exalt your heades ye Gates on hie,
ye doores that last for aye
Be lift: so the King of glorie,
shal through you make his waye:
- 8 who is this King so glorious?
the strong and mightie Lord,
Euen he that is victorious
in battels tride by sword.
- 9 Exalt your heads ye Goates on hie,
ye doores that last for aye:
Be lifte: so the King of glorie
shal through you make his waye.

10 Who is this glorious King I saye?
the Lord of Hostes moſte hie,
Euen he is King and ſhalbe aye:
of euerlaſting glorie.

PSALME XXV. THO. STER.

The Prophet, touched with the conſideration of his finnes, and alſo greued with the cruell malice of his enemies, prayeth to God moſte feruently to haue his finnes forgiven, eſpecially. ſuche as he had committed in his youth. He beginneth euery verſe according to the Ebrew letters. ii. or iii. except.



Lift mine heart to thee, my God &



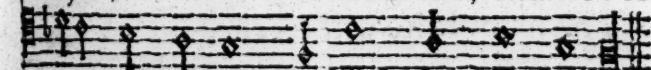
guide moſt iuſt: Now ſuffer me to take no



ſhame: for in thee do I truſt. Let not my foes



reioyce, nor make a ſcorne of me, And let the



not be ouerthrowē that put their truſt in thee.

But ſhame ſhall them befall,

which harme them wrongfully:

Therefore thy paths and thy right wayes
vnto me Lord deſcry.

4 Direct me in thy trueth,
and teach me, I thee pray.

Thou art my God and Sauour,

on thee I waite alway.

5 Thy mercies manyfolde,
I pray thee, Lord, remember,
And eke thy pitie plentiful:
for they haue bene for euer.

6 Remember not the fautes
and frailtie of my youth:
Remember not how ignorant
I haue bene of thy trueth.

Nor after my deserts
let me thy mercie finde:
But of thyne owne benignitie,
Lord, haue me in thy minde.

7 His mercie is ful swete,
his trueth a perfect guide:
Therefore the Lord will sinners teache,
and suche as go aside.

8 The humble he will teache,

his precepts for to kepe:
He will direct in all his wayes
the lowly and the meke.

9 For all the wayes of God
are trueth and mercie bothe,
To them thta kepe his Testament
the witnes of his trothe.

10 Now for thine holy Name,
 O Lord I thee intreat,
 To graunt me pardone for my sinne:
 for it is wondrous great.

11 who so doth feare the Lord,
 the Lord doth him direct,
 To lead his lyfe in fuche a way,
 as he doth best accept.

12 His soule shall euermore,
 in goodnes dwell and stand:
 His fede and his posteritie,
 inherite shal the Land.

13 All those that feare the Lord,
 knowe his secret intent:
 And vnto them he doth declare,
 his wil and Testament.

14 Mine eyes and eke mine heart
 to him I wil aduance,
 That plukt my fete out of the snare,
 of sinne and ignorance.:

15 with mercy me beholde
 to thee I make my mone:
 For I am poore and desolate,
 and confortles alone.

16 The troubles of min e heart

c. j.

PSALME XXV.

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GULAR NATION

on thee I waite alway.

5 Thy mercies manyfolde,
I pray thee, Lord, remember,
And eke thy pitie plentiful:
for they haue bene for euer.

6 Remember not the fautes
and frailtie of my youth:
Remember not how ignorant
I haue bene of thy trueth.

Nor after my deserts
let me thy mercie finde:
But of thyne owne benignitie,
Lord, haue me in thy minde.

7 His mercie is ful swete,
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Therefore the Lord will sinners teache,
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the Lord doth him direct,
To lead his lyfe in suche a way,
as he doth best accept.

12 His soule shall euermore,
in goodnes dwell and stand:
His sede and his posteritie,
inherit shal the Land.

13 All those that feare the Lord,
knowe his secret intent:
And vnto them he doth declare,
his wil and Testament.

14 Mine eyes and eke mine heart
to him I wil aduance,
That plukt my fete out of the snare,
of sinne and ignorance.:

15 with mercy me beholde
to thee I make my mone:
For I am poore and desolate,
and confortles alone.

16 The troubles of mine heart

c. j.

- are multiplyde in dede.
Bring me out of this miserie,
necessitie and nede:
17 Beholde my pouertie,
mine anguyshe and my paine:
Remit my sinne and mine offense,
and make me cleane againe.
18 O Lord, beholde my foes,
how they do still increase,
Pursuing me with deadly hate,
that faine wolde liue in peace.
19 Preserue and kepe my soule,
and eke deliuer me
And let me not be ouerthrowen,
because I trust in thee.
20 Let my simple purenes,
me from mine enemies shende:
Because I loke, as one of thine,
that thou shuldst me defende.
21 Deliuer Lord thy folke,
and send them some relief
(I meane thy chosen Israel)
from all their paine and grief.

PSALME XXVI. I. H.

Lord

David oppressed with many iniuries, findinge no helpe in th worlde, calleth for aide from God: and assured of his integriti toward Saule, desireth God to be his iudge, and to defend his innocencie. Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the companie of the faithfull in the Congregation of God, whence he was banished by Saul, promising integritie of lyfe, and open prayes and thankesgeuing.

L Lord be my iudge for lo my way, is vp-
right iust & plaine: In God my trust hath bene
for aye, who shal me stil sustayne. Proue me
O Lord, trie thou my reines, my hart examine
eke, Sith in my sight thy grace remains, thy
trueth I sue and seke.

4 I had no will to haunt or vse,
with men whose workes are vaine:
The company I did refuse,
of the deceitfull traine.
5 I muche abhorde the wicked sorte
their dedes did I refuse,

e. ij.

- To them wolde I not once resort
which hurtfull things deuise
- 6 My handes I wash and do procede,
in workes that are vpright
Then to thyne Altar I make spede,
to offer there in sight.
- 7 That I may speake and preache the prayse
that doth belonge to thee:
And so declare howe wondrous wayes,
thou haste bene good to me.
- 8 O Lord, thy house I loue moste deare
to me it dothe excell:
I haue delyght and wolde be neare,
where as thy grace doth dwell.
- 9 Oh gather not my soule with them
to sinne that bend their wil
Nor yet my lyfe amongst those men
that thyrste muche blood to spill.
- 10 whose hands are heapt and 'stuffed full
of fraud, deceate, and guile
And there right hande for bribes doth pul
and pluck with wrench and wyle.
- 11 But I in righteousnes entende
my tyme and dayes to serue
Haue mercie Lorde and me defende.
so that I do not sweue.

12 My foote is stayed gainst all assayes,
it standeth wel and right:
Therefore δ God thee wil I praise:
in all the peoples sight.

PSALME XXVII. W. Ke.

¶ Dauid maketh this Psalme, being deliuered from great perils, as appeareth by the prayes and thankesgeuing annexed, wherein we may se the cōstant faith of Dauid against the assalts of all his enemies, and also the end wherfore he desireth to liue and to be deliuered, onely to worship God in his Congregation.

T He Lord my light and health wil be

For what then shulde I be dismaide? My

strength and life al so is he, Of whom then

shulde I be affrayde? when that my foes, (mē

vile and vaine) Approched neare my flesh to

eat, They stumbled in the selfe same trayne,

which they for me layde by disceate.

- 3 Against me thogh there pitcht an hoste,
Mine heart from feare yet farre it is,
Thogh warres be raised with great boaste,
Yet wil I surely trust in this.
- 4 One thing I haue the Lord besoght,
That I may in his house still dwell,
To se his beautie passing thought,
His Temple eke which doth excell.
- 5 For in the time of troubles great,
His Tabernacle shall me hide:
His secret tentes shal be my seate,
And on a Rocke I shal abide.
- 6 And now mine head lift vp will he,
Aboue my foes which worke suche fraude;
With sacrifice, and offring free
Within his tents I will him laude.
- 7 My voice, O Lord, let it take place:
with mercie heare me when I crye,
- 8 when thou didst say, Seke ye my face,
with full consent, Lo, heare, quod I.
- 9 Hide not therefore thy face me fro,
Nor in thy wrath thy seruant spil.
Thou hast me helpt: then leaue not so,
O God of health: helpe thou me stil
- 10 Although my parents me forsake,

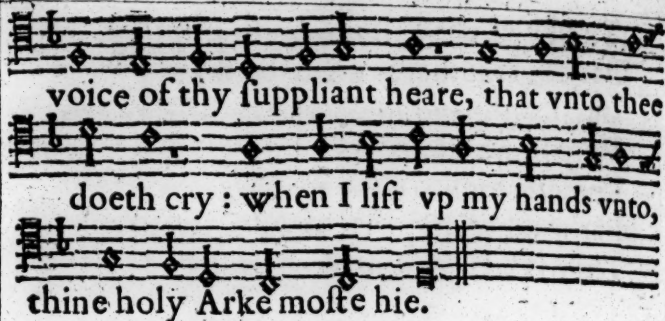
The Lord yet will me rayse and stay:
 My foes set snares me in to take,
 But, Lord, lead me in the right way.
 Vnto mine aduersaries luse,
 Lord giue me not in any wise,
 For wignes false with wordes vniuste
 They seke against me to deuise.

II I shulde wax faint and sore dismaide,
 But that I did beleue to se,
 Gods goodnes in that land displayde,
 where as his faithfull seruantes be.
 Hope in the Lord, and be thou strong:
 He comforte wil thine heart in dede.
 Trust in the Lord, and thinke not long:
 For he will surely come with spede.

PSALME XXVIII. THO. STER.

¶ Being in great feare and pensuenes to se God dishonored by the wicked men, he desireth to be rid of them, and cryeth for vengeance against them: and at length assureth him selfe that God hath heard his prayer: vnto whose tuition he commendeth all the faithfull.

Thou art O Lord my strength & stay, the
 succour which I craue: Neglect me not lest
 I be lyke, to them which go to graue. The
 c. iiii.



- 3 Repute not me among the sorte
of wicked and peruert,
That speake right faire vnto their friends,
and thinke ful il in heart.
- 4 According to their handy worke,
as they deserue in dede,
And after their inuencions,
let them receiue their mede.
- 5 For they regarde nothing Gods workes,
his Lawe, ne yet his lore:
Therefore wil he them and their sede,
destroy for euermore.
- 6 To render thanks vnto the Lord,
how great a cause haue I,
My voice, my prayer, and my complaint,
that hearde so willingly.
- 7 He is my shield and fortitude,

my buckler in distresse,
 Mine hope, mine helpe, mine hearts relief:
 my song shall him confesse.

8 He is our strength and our defence
 our enemies to resist:

The health and the saluacion,
 of his elect by Christ.

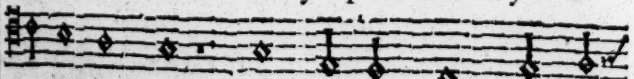
9 Thy people and thine heritage,
 Lord, blesse, guide and preserue:
 Increase them, Lord, and rule their hearts,
 that they may neuer swerue.

PSALME XXIX. THO. STER.

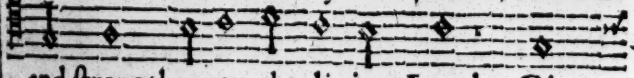
¶ An excellent psalme, wherein the Prophet exhorteth the very princes and rulers of the worlde (which otherwise for the moste part thinke there is no God), at the least to feare him for the thunders and tempestes, for feare whereof all creatures tremble. And though thereby God threatneth sinners, yet is he alwayes mercifull to his, and moueth them therby to praise his Name.



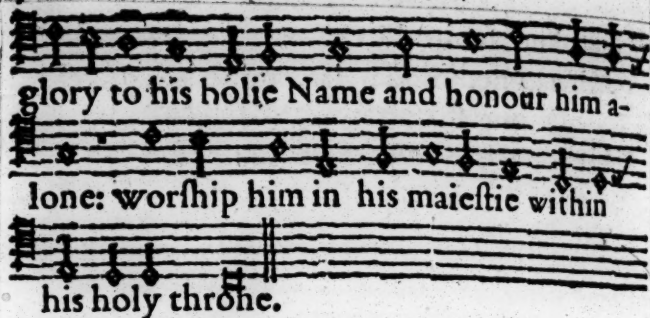
G lue to the Lord ye potentates ye ru-



lers of the worlde: Giue ye all praise, honour



and strength vnto the liuing Lord: Giue





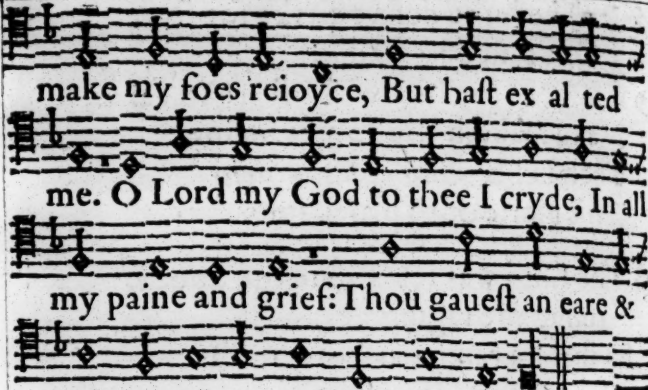
- 3 His voice doth rule the waters all,
euen as him selfe doth please:
He doth prepare the thunder clappes,
and gouerneth all the seas.
- 4 The voice of God is of great force,
and wondrous excellent:
It is moste mightie in effect,
and muche magnificent.
- 5 The voyce of God doth rent and breake,
the Cedre trees so long:
The Cedre trees of Libanus,
which are moste high and strong:
- 6 And maketh them leape like as a calfe,
or els the vnicorne:
Not onely trees but mountaines great,
whereon the trees are borne.
- 7 His voice diuideth flames of fyre,
and shakthe the wildernes:

- 8 It maketh the desert quake for feare,
that called is Cades.
- 9 It maketh the hindes for feare to calue,
and maketh the couert plaine.
- Then in his temple euery man
his glorie doth proclaime.
- 10 The Lord was set aboue the floods,
ruling the raging sea:
So shal he reigne as Lord and King
for euer and for aye.
- 11 The Lord will giue his people power
in vertue to increase:
The Lord will blesse his chosen folke
with euerlasting peace.

PSALME XXX. I. H.

When Dauid shulde haue dedicated his house to the Lord: he fel
so extreme sicke, that he was without all hope of lyfe, and there-
fore after his recouerie, he rendreth thanks to God, exhorting
others to the lyke, and learne by his example, that God is rather
mercyfull then seuer and rigorous towards his children, ad also
that the fall from prosperitie to aduersitie is sudden. This done,
he returneth to prayer, promising to praise God for euer.


A ll laude and praise with heart and

voyce, O Lord, I giue to thee, which didst not



make my foes reioyce, But hast exal ted
me. O Lord my God to thee I cryde, In all
my paine and grief: Thou gauest an eare &
didst provide to ease me with relief.

- 3 Of thy good wil thou haste calde backe,
my soule from hel to saue:
Thou didst reuiue, when strength did lacke
and keptst me from the graue.
- 4 Sing praise, ye Saintes, that proue and see,
the goodnes of the Lord:
In memorie of his maiestie,
Reioyce with one accord.
- 5 For why? his anger but a space
doth last and flake againe:
But in his fauour and his grace,
Alwayes doeth life remaine.
Thogh gripes of grief and panges ful sore
Shall lodge with me all night,
The Lord to ioy shall vs restore,

Before

Before the day be light.

- 6 When I enioyed the worlde at will,
Thus wolde I boaste and say,
Tush, I am sure to feele none ill:
This welth shall not decay.
- 7 For thou o Lord, of thy good grace
Hadst sent me strength and aide:
But when thou turnedst away thy face,
My mynde was fore dismaide.
- 8 wherefore againe yet did I crye
To thee, o Lord of might:
My God with plaintes I did apply,
And prayde bothe day and night.
- 9 what gaine is in my blood, said I,
If death destroy my dayes?
Doeth dust declare thy maiestie,
Or yet thy trueth doeth praise?
- 10 wherefore, my God, some pitie take,
O Lord, I thee desire:
Do not this simple soule forsake,
Of helpe I thee require.
- 11 Then didst thou turne my grief and wo
Vnto a chearfull voice:
The murning weed thou tokest me fro,
and madest me to reioyce.

12 Wherefore my soule vncessantly
 Shall sing vnto thee praise:
 My Lord, my God, to thee will I
 Giue laude and thanks alwayes.

PSALME XXXI. I. H.

¶ David deliuered from some great dāger, first rehearsed what meditation he had by the power of faith, whē death was before his eyes, his enimie being ready to take him. Then he affirmeth that the fauour of God is alwayes ready to those that feare him. Finally he exhorteth all the faithfull to trust in God and to loue him, because he preserueth and strengtheneth them, as they may see by his example.

Sing this as the 18. psalme.

O Lord I put my trust in thee,
 Let nothing worke me shame,
 As thou art iuste deliuer me
 And set me quyte frome blame.
 2 Geue me (O Lord) and that anone:
 to helpe me make good spede,
 Be thou my rocke, and house of stone,
 My fence in tyme of nede.
 3 For why as stones thy strength is tride
 Thou art my fort and towre:
 For thy names sake be thou my guyde,
 And leade me in thy power,
 4 Pluke forthe my feete, & breake the snare,
 whiche they for me haue layde:
 Thou

Thou art my strength, and all my care,
is in thy might and ayde.

5 Into thy handes Lord I commit,
My spirit which is thy dewe
For why, thou hast redemed it,
O Lord thou God moste trewe

6 I hate suche folke as will not part,
From things to be abhorde:
when they on trifles set their heart,
my trust is in the Lorde.

7 For I wil in thy mercy ioy,
I see it doth excell:
Thou seest when oght wolde me annoye,
And knowest my soule full well:
8 Thou hast not left me in their hand,
That wolde me ouercharge,
But thou hast set me out of bande,
To walke abroad at large.

9 Great grief (& Lord) doth me assaile,
some pitie on me take:
Mine eyes wax dime, my might doth fayle,
my wombe for woe doth ake,
10 My lyfe is worne with grief and paine,
my yeares are gone and past:
MY strength is gone, and through disdain

my bones corrupt and waste,

- 11 Among my foes I am a scorne,
my friendes are all dismaide:
My neighbours and my kynsmen borne
to see me are affrayde.
- 12 As men once dead are out of minde,
so am I now forgot:
As small effect in me they finde,
as in a broken pot.
- 13 I heard the bragges of all the route,
their threatens my minde did fraye:
How they conspird and went about,
to take my lyfe away.
- 14 But (Lord) I truste in thee for ayde,
not to be ouer trod:
For I confesse and still haue said,
thou art my Lord and God.
- 15 The length of all my lyfe and age,
O Lord, is in thy hand:
Defend me from the wrathfull rage,
of them that me withstand.
- 16 To me thy seruant (Lord) expresse,
and shew thy ioyful face:
And saue me Lord for thy goodnes,
thy mercy and thy grace.

17 Lord let me not be put to blame,
for that on thee I call:
But let the wicked beare their shame
and in the graue to fall.
18 O Lord make dume, their lippes outright
which are addict to lies:
And cruelly with pryde and spite,
against the iust deuise.

19 Oh, how great good hast thou in store
laide vp, and done for them:
That feare and trust in thee, before
the Sonnes of mortall men.

20 Thy presence doth them fence and guide;
from all proude bragges and wrongs,
within thy place thou dost them hyde
from all the stryfe of tongues.

21 Thanks to the Lord that hathe declard
on me his grace so farre:
Me to defend with watche and ward e,
as in a towne of warre.

22 Though in mine haste and grief said I,
lo, se, I am reiect:
Yet Lord on thee when I did crye,
my plaint thou didst accept.

23 Ye Saintes, loue ye the Lord, I say,
f. j.

the faithfull he doth guide:
And to the proude he will repay;
according to their pride.

24 Be strong and God shall stay your heart,
be bolde and haue a lust:
For sure the Lord will take your part,
Sith ye on him do trust.

PSALME XXXII. THO. STER.

¶ David punished with grievous sickenes for his sinnes, counteth them happy, to whom God doth not impute their transgressions: and after that he had confessed his sinnes and obtained pardon, he exhorteth the wicked me to liue godly, & the good to reioyce

Sing this as the 29. Psalm.

THe man is blest, whose wickednes,
the Lord hath cleane remitted:
And he whose sinne and wretchednes,
is hid and also couered.

2 And blest is he to whom the Lord,
imputeth not his sinne:
which in his heart hath hid no guile,
nor fraude is found therein.

3 For whiles that I kept close my sinne,
my silence and constraint,
My bones did weare and waste away,
with daylie mone and plaint.

For

4 For night and day thyne hand on me,
so grievous was and smert,
That all my blood and humors moist:
to drynes did conuert.

5 I did therefore confesse my faute,
and all my sinnes discover:
Then thou, O Lord, didst me forgiue,
and all my sinnes passe ouer.

6 The humble man shall pray therefore,
and seke thee in due time:
So that the floodes of waters great,
shall haue no power on him.

7 When trouble and aduersitie,
do compasse me about,
Thou art my refuge and my ioye,
and thou doest ridde me out.

8 Come hither, and I shall thee teache,
how thou shalt walke aright:
And will thee guide as I my selfe
haue learnd by profe and sight.

9 Be not so rude and ignorant,
as is the horse and mule:
whose mouth without a raine or bit,
from harme thou canst not rule.

10 The wicked man shall manifolde,

f. ij.

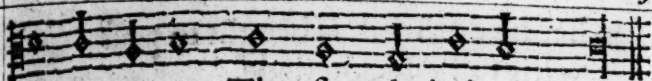
forowes and grief sustayne
But vnto him that trusteth in God,
his goodnes shall remayne.

II Be merye therefore in the Lord:
ye iust, lift vp your voyce:
And ye of pure and perfect heart,
be glad and eke reioyce.

PSALME XXXIII. I. Hop.

¶ He exhorteth good men to praise God, for that he hath not on-
ly created all things and by his prouidence governeth the same,
but also is faithfull in his promises. He vnderstandeth mans heart
and scattereth the counsel of the wicked, so that no man can be
preserued by any creature or mans strength, but they that put
their confidence in his mercie, shal be preserued from all aduer-
sities.

YE righteous in the Lord, reioyce:
It is a femely sight, That vpright men with
thankful voice, Shuld praise y God of might.
Praise ye the Lord with harpe and song, In
Psalmes and pleasant things: with lute and in-
strument



strument among, That soundeth w̄ ten strings

3 Sing to the Lord a song moste new,
with courage giue him praise.

4 For why? his worde is euer true,
His workes and all his wayes.

5 To iudgement, equitie and right,
he hathe a great good will:

And with his giftes he doth delight,
the earth through out to fill.

6 For by the worde of God alone.

The heauens all were wrought.

Their hostes and powers euerichone

His breath to passe hath brought:

7 The waters great gathered hathe he,

On heapes within the shore,

And hide them in the depth, to be

As in a house of store.

8 All men on earth bothe least and moste,

feare God and kepe his lawe:

Ye that inhabite in eche coast,

Dreade him and stand in awe.

9 What he commaunded, wrought it was,

At once with present spede:

f. iij.

What he doth wil, is broght to passe,
With full effect in dede.

10 The counsels of the nations rude,
The Lord doth driue to noght:
He doth defeate the multytude
Of their deuise and thoght.

11 But his decrees continue still,
they neuer flake nor swage:
The mocions of his minde and wil,
Take place in euerie age.

12 And blest are they to whome the Lord,
As God and guide, is known:
Whome he doth chose of meere accord,
To take them as his owen.

13 The Lord from heauen casteth his sight,
On men mortall by birth,

14 Considering from his seat of might
the dwellers on the earth.

15 The Lord, I say, whose hand hath wrought,
Mans heart and doth it frame:
For he alone doth knowe the thoght,
And working of the same.

16 A King that trusteth in his holste,
Shal nought preuaile at length:
The man that of his might doth boaste,

Shal

Shal fall for all his strength,

17 The troupes of horsemen eke shall faile:

Their sturdie steedes shal sterue,

The strength of horse shal not preuaile,

The rider to preserue.

18 But lo, the eyes of God intend,

And watche to aide the iust,

With suche as feare him to offend:

And on his goodnes trust.

19 That he of death and all distresse,

May set their soules from drede,

And if that derth the land oppresse.

In hunger them to fede.

20 wherefore our soule doth still depende

On God our strength and stay:

He is the shield vs to defend,

And driue all dartes away.

21 Our soule in God hath ioye and game,

Reioycing in his might:

For why? in his moste holy Name,

we hope and muche delight.

22 Therefore let thy goodnes, o Lord,

Still present with vs be:

As we alwayes with one accord

Do onely trust in thee.

f. iiij.

ght,

Shal

PSALME XXXIIII. THO. STER.

¶ After Dauid had escaped Achis, according as is written in the
 1. Sa. 21. whome in this tytle he calleth Abimelech (which was
 a generall Name to all the Kings of the Philistims) he praisech
 God for his deliuerance, prouoking all others by his example to
 trust in God, to feare and serue him, who defendeth the godly
 with his Angels, and vterly destroyeth the wicked in their sin-
 nes.

I will giue laude and honour bothe vnto
 the Lord alwayes. And eke my mouth for e-
 uer more shal speak vnto his praise, I do de-
 lite, to laude the Lord in soule and eke in
 voyce, That humble men and mortified may
 heare and so reioyce.

3 Therefore se that ye magnifie,
 with me the liuing Lord,
 And let vs now exalt his Name
 together with one accorde.

4 For I my self besoght the Lord:

he an-

he answered me againe,
And me deliuered incontinent
from all my feare and paine.

5 Who so they be that him beholde,
shall se his light moste cleare:
Their countenance shal not be dasht:
they nede it not to feare.

6 This sely wretch for some relief,
Vnto the Lord did call:
Who did him heare without delay,
and ridde him out of thrall.

7 The Angel of the Lord doth pitch
his tents in euery place,
To saue all suche as feare the Lord,
that nothing them deface.

8 Taste and consider well therefore,
that God is good and iust:
O happie man that maketh him,
his onely stay and trust.

9 Feare ye the Lord, his holy ones,,
aboue all earthly thing:
For they that feare the liuing Lord,
are sure to lacke nothing.

10 The Lions shalbe hongrebit,
and pinde with famine muche:

But as for them that feare the Lord,
no lacke shalbe to suche.

- 11 Come neare therefore my children deare,
and to my worde giue eare:
I shall you teache the perfect way,
how you the Lord shulde feare.
- 12 Who is that man that wolde liue long,
and lead a blessed lyfe?
- 13 Se thou refraine thy tongue and lippes
from all deceit and strife.
- 14 Turne backe thy face from doing ill,
and do the godly dede:
Inquire for peace and quietnes,
and follow it with spede.
- 15 For why? the eyes of God aboue,
vpon the iust are bent
His eares likewise do heare the plaint,
of the poore innocent.
- 16 But he doth frowne and bend his browes,
vpon the wicked traine,
And cutch away the memorie.
that shulde of them remaine.
- 17 But when the iust do call and cry,
the Lord doth heare them so,
That out of paine and miserie

forthe.

forthewith he letteth them go,

18 The Lord is kinde and streight at hand
to suche as be contrite:

He sauerth also the sorowfull,
the meke and poore in Spirite.

19 Full many be the miseries,
that righteous men do suffer:

But out of all aduersities
the Lord doth them deliuer.

20 The Lord doth so preserue and kepe,
his verie bones alway,

That not so muche as one of them
doth perish or decay.

21 The sinne shall slay the wicked man,
which he him self hath wrought:

And suche as hate the righteous man,
shall sone be brought to nought,

22 But they that serue the liuing Lord,
the Lord doth saue them sound:

And who that put their trust in him,
nothing shall them confounde.

PSALME XXXV. I. H.

¶ So long as Saul was enemy to Dauid, all that had any autoritie
vnder him to flatter their King (as is the course of the world) did
also moste cruelly persecute Dauid: against whome he prayeth
God to plead and to auenge his cause, that they may be taken in
their owne nets and snares, that his innocencie may be declared.

and that the innocent which taketh parte with him may reioyce
And praise the name of the Lord that thus deliuereth his seruant,
and so he promifeth to speak forthe the iustice of the Lord and to
magnifie his Name all the dayes of his lyfe.

Lord plead my cause against my foes,
confound their force & might: Fight on my
parte against all those, that seke with me to
fight. Lay hand my God vpon thy shield thy
selfe in armour dresse: stand vp for me and
fight the feild, to helpe me from distresse.

- 3 Bring forthe the speare and stoppe the way,
mine enemies to withstand:
Then Lord vnto my soule thus say:
I am thy helpe at hand.
- 4 Confound them with rebuke and blame
that seke my soule to spill:
Let them turne backe and flee with shame,
that thinke to worke me ill.

- 5 Let them be scattred all abroad,
as chaffe let them be toste:
And by the Angel of our God,
disperst, destroyd, and losse.
- 6 Let all their wayes be voyde of light,
and slippery lyke to fall:
And send thine Angel with thy might,
to persecute them all.
- 7 For why without my faulte they haue
in secrete set their grinne:
And for no cause haue digd a caue,
to take my soule therein.
- 8 When they thinke least and haue no care,
ô Lord destroye them all.
Let them be trapt in their owne snare,
and in their mischief fall.
- 9 Then shall my soule my heart and voice,
in God haue ioye and welthe:
That in the Lord I may reioyce,
and in his sauing health.
- 10 And then my bones shall speake and say,
my partes shall all agree,
O Lord though they do seme full gaye,
what man is lyke to thee.
- That dost defend the weake from them,

- that are bothe stout and strong,
And ridde the poore from wicked men,
that spoyle and do them wrong.
- 11 Against me cruell men did ryse,
to witnes things vnttrue,
And to accuse me did deuise
of that I neuer knew.
- 12 And where to them I bare good will,
they quitte me with disdaine:
For their intent was how to spil,
and bring my soule in paine.
- 13 Yet I, when they were sicke, toke thought,
and clad my selfe in sacke:
With fasting I my selfe lowe brought,
to pray I was not slacke.
- 14 As to my freind or brother deare,
I did my selfe behaue:
And as one making wofull cheare
about his mothers graue.
- 15 But in my troubles they did ioye
and gather on a route,
Yea abiect slaues at me did toye,
with mockes and checkes full stoute.
- 16 The bellie Gods and flattering traine,
at feastes did me deride,

They gnash their teeth with great disdain
and wryde their mouth a syde.

17 Lord when wilt thou amend this geare?
why dost thou stay and pause?

Oh ridde my soule, repleat with feare,
out of these Lyons claues.

18 So then will I geue thanks to thee,
before thy Churche alwayes,
And where in prease the people be,
there will I shew thy prayse.

19 Let not my foes preuaile on me,
which hate me for no faulte,
Nor yet to winke or turne their eye,
that causeles me assaulte.

20 Of peace no worde they thinke or say,
their talke is all vnttrue:

They still consult and wolde betraye,
all those that peace ensue.

21 With open mouth they runne at me,
they gape, they laugh, they fleere,
Well wel, say they, our eye doth see
the thing that we desire.

22 But Lord thou seest what wayes they take
cease not this geare to mend,
Be not farre of nor me forsake,
as men that fayle their freind.

- 24 Awake, arise, and stirre abroad,
defende me in my right,
Reuenge my cause my Lord my God;
and ayde me with thy might.
- 25 According to thy rigteousnes,
my Lord God set me free,
And let not them their pride expresse,
nor triumphe ouer me.
- 26 Let not their heartes reioyce and crye,
there, there, this geare goeth trime,
Nor giue them cause to say on hie,
we haue our will of him,
- 27 Confounde them with rebuke and shame,
that ioye when I do mourne,
And pay them home with spite and blame,
that brag at me with scorne.
- 28 Let them be glad and eke reioyce
which loue mine vpright way:
And they all tymes with heart and voyce
shall praise the Lord and say.
- 29 Great is the Lord and doth excell,
for why he doth delight:
To see his seruantes prosper well,
that is his pleasant sight.
- 30 wherefore my tongue I will apply

thy righteousnes to praise:
Vnto the Lord, my God will I
sing laudes and thanks alwayes.

PSALME XXXVI. VV. Ke.

The Prophet grievously vexed by the wicked, doth complayne of their malicious wickednes. Then he turneth to consider the vnspeakable goodnes of God towards all creatures, but specialy towards his children, that by the faith thereof he may be comforted and assured of his deliuerance by this ordinarie course of Gods worke, who in the end destroyeth the wicked, and sauerth the iuste.

T He wicked dedes of the ill man, Vn-

to mine heart do witnes plaine, That feare of

God in him is none. Thogh he him self wolde

flatter faine, his wickednes is iudge & knowe

His mouth is bent to vile deceate:
with ignorance he is repleat,

And to do good he hath no will:

In bed he doth for mischief wayte,
Full bent to seke the way moſte il.


Thy mercies, Lord to heauen reache:

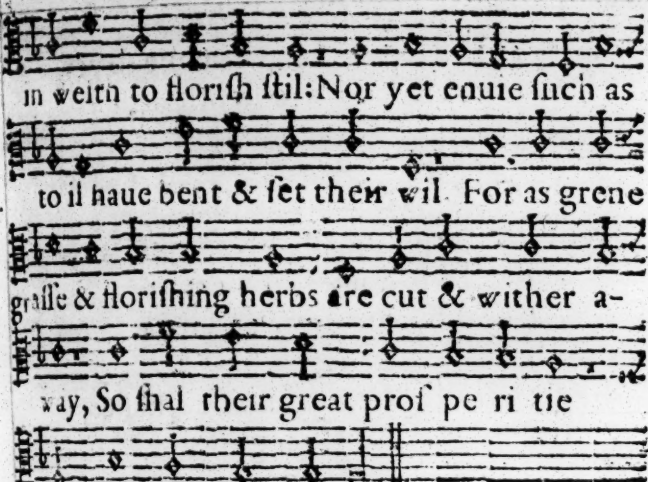
g. j.

- Thy faithfulness the cloudes do preache:
 6 Thy righteousness, as mountaines huge,
 Thy iudgements deepe no tongue can teach:
 To man and beast thou art refuge.
- 7 O God, how great thy mercies be,
 The sonnes of men do trust in thee:
 with thee they shall be fully fed:
 And thou wilt giue them drinke full free,
- 8 Of pleasant riuers largely spread.
- 9 The well of life is thine by right:
 Thy brightness doth giue vs our light:
 Thy fauour, Lord, to such extend,
 As knowledge thee with heart vpright.
- 10 Thy righteousness to such men send.
- 11 Let not the proude, O Lord, preuaile,
 Nor vaine mens power make me to quaille.
 But lo, they faile in their deuise:
 They mischief worke with tothe and naile,
 And fall, but can by no meanes rise.

PSALME XXXVII. VV. VVhittingham.

¶ Because the godly should not wonder to see wicked men prosper in this worlde: the prophet sheweth that all things shall be granted according to their hearts desire, to them that loue and feare God: and they that do the contrarie, although they seeme to flourish for a time, shall at length perish.


 G Rudge not to see the wicked men
 in



in weite to florish stil: Nor yet enuie such as
to it haue bent & set their wil. For as grene
grasse & flourishing herbs are cut & wither a-
way, So shal their great profperitie
sone passe fade and decay.

- 3 Trust thou therefore in God alone:
to do well giue thy minde:
So shalt thou haue the land as thyne,
and there sure fode shalt finde.
- 4 In God set all thyne hearts delite,
and loke what thou woldste haue,
Or els canst wishe in all the worlde,
thou nedest it not to craue.

- 5 Cast bothe thy selfe and thyne affaires
on God, with perfect trust:
And thou shalt see with patience
th' effect bothe sure and iust,
- 6 Thy perfect lyfe and godly Name,
- g. ij.

he will cleare as the light:
So that the sunne, euen at none dayes,
shall not shine halfe so bright.

7 Be still therefore and stedfastly
on God se thou waite then,
Not shrinking for the prosprous state,
of lewde and wicked men.

8 Shake of despise, enuie and hate:
at least, in any wise,
Their wicked steppes auoide and flee,
and follow not their guise.

9 For euerie wicked man will God
destroy bothe more and lesse:
But suche as trust in him, are sure
the land for to possesse.

10 Watche but a while, and thou shalt see,
no more the wickeds traine:
No, not so muche as house or place,
where once he did remaine.

11 But mercyfull and humble men,
enioy shal sea and land:
In rest and peace they shall reioyce:
for noight shal them withstand.

12 The lewde men and malicious,
against the iust conspire:

They

They gnash their teeth at him as men
which do his bane desire.

13 But while that lewde men thus do thinke,
the Lord laugheth them to scorne.

For why? he seeth their terme approche,
when they shall sigh and mone.

14 The wicked haue their sworde out drowen :
their bowe eke haue they bent,
To ouerthrowe and kill the poore,
as they the right way went.

15 But the same sworde shal perce their hartes
which was to kill the iust:

Lykewise the bowe shall breake to shiuers,
wherein they put their trust.

16 Doubtles the iust mans poore estate,
is better a great deale more,
Then all these lewde and worldlie mens,
riche pompe and heaped store.

17 For be their power neuer so stiong,
God will it ouerthrowe:
where contrary he doth preserue,
the humble men and lowe.

18 He seeth by his great prouidence,
the good mens trade and way,
And will giue them inheritance,

g. iij.

which neuer shall decay.

- 19 They shal not be discouraged,
when some are hard bested;
when other shal be hungerbit,
they shal be clad and fed:
- 20 For whosoever wicked is,
and enmie to the Lord,
Shal quaille, yea, melt euen as lambes grease
or smoke that flieth abroad.
- 21 Beholde the wicked borroweth muche,
and neuer payeth againe:
whereas the iust by liberall giftes
makthe many glad and faine.
- 22 For they whom God doth blesse, shal haue
the land for heritage:
And they, whome he doth curse, likewise
shal perish in his rage.
- 23 The Lord the iust mans wayes doth guide,
and giueth him good successe:
To euery thing he takthe in hand,
he sendeth good addresse.
- 24 Thogh that he fall, yet is he sure
not vterly to quaille,
Because the Lord stretcheth out his hand,
at nede and doth not faile:

- 25 (I haue bene yong and now am olde,
yet did I neuer see,
The iust man left, or els his seede
to begge for miserie)
- 26 But giueth alwayes moſte liberally,
and lendeth, whereas is neede.
His children and posteritie
receiue of God their mede.
- 27 Flee vice therefore and wickednes,
and vertue do embrace:
So God ſhall gtaunt thee long to haue,
in earth a dwelling place.
- 28 For God ſo loueth equitie,
and ſhewth to his ſuche grace,
That he preferueth them alwaye
but ſtroyth the wicked race.
- 29 whereas the good and godly men,
inherit ſhall the land,
Hauing as Lords all thing therein
in their owne power and hand.
- 30 The iuſt mans mouth doth euer ſpeake
of maters wiſe and hie:
His tongue doth talke to edifie
with trueth and equitie.
- 31 For in his heart the Law of God.
- g. iiii.

- his Lord doth stil abyde:
So that where euer he goeth or walkthe,
his fote can neuer flyde.
- 32 The wicked lyke a rauening wolfe
the iust man doth beset.
By all meanes seeking him to kill,
if he fall in his net.
- 33 Thogh he shulde fall into his hands,
yet God wolde succour send:
Thogh men against him sentence giue,
God wolde him yet defend.
- 34 Waite thou on God and kepe his waye:
he shall preserue thee then,
The earth to rule: and thou shalt see
destroyde these wicked men.
- 35 The wicked haue I sene moste strong,
and placed in high degre,
Florishing in all welth and store,
as doth the lawrell tre.
- 36 But suddenly he passed away,
and lo, he was quite gone:
Then I him soght, but coulde scarfe finde
the place where dwelt suche one.
- 37 Marke and beholde the perfect man,
how God doth him increase.

For the iust man shall haue at length
great ioye with rest and peace.

38 As for transgressours, wo to them:
destroyde they shal all be:
God will cut of their budding race,
and riche posteritie.

39 But the Saluation of the iust
doth come from God aboue:
VWho in their trouble sendth them aide,
of his mere grace and loue.
40 God doth them helpe, saue and deliuer,
from lewde men and vniust,
And still will saue them whiles that they,
in him do put their trust.

PSALME XXXVIII.

¶ David lying sicke of some grievous disease, acknowledgeth him
selfe to be chastised of the Lord for his sinnes, and therefore pray
eth God to turne away his wrath. He vttereth the greatnes of his
grief by many wordes and circumstances, as wounded with the ar
rowes of Gods ire: forsaken of his freinds, euil intreated of his
enemies: But in the end with firme confidence he commendeth
his cause to God, and hopeth for spedie helpe at his hand.

Sing this as the 6. psalme.

PVt me not to rebuke, o Lord,
when kindled is thine ire:
Nor in thy furie me correct,
o Lord, I thee desire.
2 Forlo, on me poore wretch haue light,

thyne arrowes sharpe and keenes
And on my backe thyne heauie hand
to lye may well be seene.

3 Sith thou art angrie Lord, therefore,
no health my fleshe is in:

Nor in my bones, rest lesse or more,
by reasone of my sinne.

4 For lo, my wicked doings, Lord,
about my head are gone:

As greater lode then I can beare
they lye me sore vpon.

5 My wounds so stinke and festered are,
as lothesome is to see:

which all through myne owen folishnes,
betideth vnto me.

6 I am bownde downe and crokt fullfore,
through this my great distres:

That I passe ouer all the day
with plaintes and heauines.

7 For why? with raging heat throughout
my loyns are whole repleat

And in my fleshe no parte at all,
is sounde or yet compleat.

- 8 So weake and feble am I brought,
and broken eke so fore:
That euen for very grief of heart,
I am compelled to rore.
- 9 My whole request, my sighes also,
are open in thy sight,
- 10 My heart doth pāt, my strength hath faild
myne eyes haue losste their light.
- 11 My louers and my wonted freinds,
flee this my plague and grief
My kins folke, they aloote do stand
and shewe me no relief.
- 12 They that did seke my lyfe, laid snares,
and they that sought the way
To do me hurt, spake lyes and thought,
on treason all the day.
- 13 But as a deafe man I became,
that could not heare at all:
And as one dumme that openeth not
his mouth to speake with all,
- 14 Euen as the man both deafe and dumme,
that answereth not againe
when he reprobued is, suche lyke,
am I become certaine.
- 15 For why? O Lord, on thee with hope,

I waite and do attend,
Thou wilt me heare, my Lord my God,
and succour to me send.

16 Heare me in tyme (saied I) least that,
my foes shulde me despise:
Reioysing when they se me slippe:
who then against me ryse.

17 For lo, I am already broght,
to halte moste shamefully:
And euer present me before,
is my great miserie.

18 For while that I my wickednes,
in humble wise confesse,
And while I for my sinfull dedes,
my sorowe do expresse.

19 My foes do still remaine aliue,
and mightie are also,
And they that hate me wrongfully,
in number hugely growe

20 They are myne aduersaries eke,
who good for ill repay,
Because I follow with myne heart,
and ensue goodnes aye.

21 For sake me not therefore O Lord,
be not farre of away.

with

with speede make haste vnto my helpe
 O God my health and stay.

PSALME XXXIX. I. H.

¶ Dauid vttereth with what grief and bitterness of minde, he was driven to these outrageous complaints of his infirmitie. For he confesseth that when he had determined silence, that he brast forth yet into wordes that he wolde not, through the greatnes of his grief. Then he rehearseth certaine requestes which taste of the infirmitie of man. And mixeth with them many prayers: but all do shew a minde wonderfully troubled, that it may plainly appeare how he did strue mightely against death & desperation.

Sing this as the 29. Psalm.

I said I will loke to my wayes,
 for feare I shulde go wrong:

I will take heed all tymes, that I,
 offend not with my tongue.

2 As with a bit I will keepe faste,
 my mouth with force and might.
 Not once to whisper all the while,
 the wicked are in sight.

3 I held my tongue and spake no wordes,
 but kept me close and stil,
 Yea from good talke I did refrayne,
 but sore against my wil.

4 My heart waxt hote within my brest:
 with musing thoght and doute,
 which did encrease, and stirre the fire;

at last these wordes-braft oute.

4 Lord number out my lyfe and dayes,
which yet I haue not past:
So that I may be certified
how long my lyfe shall last.

5 Lord, thou hast pointed out my lyfe,
in length muche lyke a spanne:
Myne age is nothing vnto thee,
so vayne is euery man.

6 Man walketh lyke a shade, and doth,
in vayne him selfe anoye.
In getting goods, and can not tell,
who shal the same enioye.

7 Now Lord sith things this wise do frame,
what helpe do I desire?
Of trueth my hope doth hange on thee,
I nothing els require.

8 From all the sinnes that I haue done,
Lord quite me out of hand:
And make me not a scorne to fooles,
that nothing vnderstand.

9 I shulde haue bene as dumme, and to
complayne, my lippes not moue:
Because I knewe it was thy worke,
my pacience for to proue,

10 Lord

10 Lord take from me thy scourge and plague

I can them not withstand:

For I consume and pine for feare,
of thy moste heauy hand.

11 when thou for sinne dost man rebuke
he waxeth wo and wanne,

As doth a cloth that mothes haue fret,
so wayne a thing is man.

12 Lord heare my sute and giue good heede
regarde my teares that fall,

I so iourne lyke a stranger here
as did my fathers all.

13 Oh spare a lytle geue me space,
my strength for to restore,

Before I go away from hence,
and shal be seene no more.

PSALME XL. I. H.

¶ Dauid deliuered from great danger, doth magnifie and prayse the grace of God for his deliuerance, and commendeth his providence towards all mankynde. Then doth he promise to giue him self wholly to Gods seruice, and so declareth how God is truly worshipped. Afterwarde he giueth thanks and prayseth God, and hauing complayned of his enemies with good courage he calleth for ayde and succour.

Sing this as the 35. Psalme.

I waited long and sought the Lord;
and patiently did beare:

- At length to me he did accorde,
my voice and cry to heare,
2 He pluckt me from the lake so depe,
out of the mire and clay:
And on a rocke he set my feete,
and he did guide my way.
- 3 To me he taught a Psalme of praise,
which I must shew abroad,
And sing new songes of thanks alwayes,
vnto the Lord our God.
- 4 when all the folke these things shall see,
as people muche afrayde.
Then they vnto the Lord will flee,
and trust vpon his ayde.
- O blest is he whose hope and heart,
doth in the Lord remaine:
That with the proude doth take no parte
nor suche as lye and faine.
- 5 For Lord my God thy wonderous dedes
in greatnes farre do passe:
Thy fauour towards vs excedes,
all things that euer was.
- 6 when I entend and do deuise,
thy workes abroad to shewe,
To suche a reconing they do ryse,
thereof

thereof none end I knowe.

Brunt offrings thou didst not desire,
(myne ears well vnderstand)
Nor sacrifice for sinne, with fire,
thou didst at all demaund.

7 But then said I, beholde and loke,
I come, ô Lord, to thee:
For in the volume of thy boke,
thus is it writ of me.

8 That I, ô God, with my whole mynde,
thy wil to do, lyke well:
For in my heart thy Law I finde
fast placed there to dwell.

9 Thy iustice and thy righteousnes.
in great resorts I tell:
Beholde, my tongue no tyme doth cease,
O Lord thou knowest full well.

10 I haue not hid within my brest,
thy goodnes as by stelth.

But I declare and haue exprest
thy trueth and sauing health.

I kept not close thy louing mynde,
that no man shulde it knowe:

The trust that in thy trueth I finde,
to all the Church I shoue.

h. j.

11 Thy tender mercie Lord fro me
withdrawe thou not away:
But let thy loue and veritie,
preserue me still for aye.

12 For I with mischiefes many one
am sore beset about,
My sinnes suche holde haue tane me on,
I can not once loke out.
Yea, they in number farre exceede
the heares vpon myne head:
So that myne heart doth faint for dread,
that I almoste am dead.

13 With speede send helpe and set me free,
ô Lord I thee require:
Make hast with ayde to succour me,
ô Lord at my desire.

14 Let them susteyne rebuke and shame,
that seeke my soule to spill:
Driue backe my foes and them defame,
that wishe and wolde me ill.

15 For their ill feates do them destroy
that wolde deface my Name,
which at me thus do raile and crye:
fye on him, fye for shame.

16 Let them in thee haue ioye and welth,

that

that seeke to thee alwayes:
 That suche as loue thy sauing health
 may say, to God be prayse.
 17 But as for me I am but poore,
 opprest and brought full lowe;
 Yet thou o Lord wilt me restore
 to health full well I knowe.
 For why thou art my hope and trust
 my refuge helpe and staye,
 wherefore my God as thou art iust,
 with me no time delaye.

PSALME XLI. THO. STER.

David, being afflicted, blesteth them that pitie his case, & com-
 plaineth of the treason of his freinds & familiars, as came to passe
 in Iudas. loh. 15. After hauing felt Gods mercies in deliuering him,
 begiueth most heartie thanks vnto God.

T He man is blest that careful is, y ne dy
 to cōsider. For in y seasō perilous y Lord wil
 him deliuer: The Lord wil make him safe &
 sound and happie in the land: And he wil not
 deliuer him into his enemies band.

b. ij.

- 3 And in his bed when he lieth sicke,
the Lord will him restore:
And thou, O Lord, wilt turne to health,
his sickenes and his sore.
- 4 Then in my sickenes thus say I,
haue mercie, Lord, on me,
And heale my soule which is full wo,
that I offended thee.
- 5 Myne enemies wisht me ill in heart,
and thus of me did say,
when shall he dye, that all his name,
may vanish quite away?
- 6 And when they come to visite me,
they ask, if I do well:
But in their hearts mischief they hatch,
and to their mates it tell.
- 7 They bite their lippes, and whisper so,
as thogh they wolde me charme,
And cast their fetches how to trappe,
me with some mortal harme.
- 8 Some grieuous sinne hath brought him to,
this sicknes, say they plaine:
He is so lowe, that without doubt
rise can he not againe.
- 9 The man also that I did trust,

- with me did vse deceite.
 who at my table ate my bread,
 the same for me laide waite.
 10 Haue mercie, Lord, on me therefore,
 and let me be preferude,
 That I may rendre vnto them
 the things they haue deserude.
 11 By this I knowe assuredly
 to be beloued of thee,
 when that myne enemies haue no cause,
 to triumph ouer me.
 12 But in my right thou hast me kept,
 and mainteined alwaye:
 And in thy presence place asigne,
 where I shall dwell for aye.
 13 The Lord, the God of Israel,
 be prayesd euermore:
 Euen so be it, Lord, will I say,
 euen so be it therefore,

PSALME XLII.

I. Hop.

The Prophet grievously complaineth, that being scetted by his persecution, he coulde not be present in the Congregation of Gods people, protesting, that althogh he was separte in bodie from them yet his heart was thitherward affectioned. And last of all he sheweth, that he was not so farre overcome with these sorowes & thoghts, but that he continually put his confidence in the Lord.

Sing this as the. 11. Psalme.

h. iij.

Like as the hart doth breath and bray,
the welsprings to obtaine,
So doth my soule desire alway
with thee, Lord, to remaine.

2 My soule doth thirst and wolde drawe nere
the liuing God of might.

Oh, when shall I come and appeare,
in presence of his sight.

3 The teares all tymes are my repast,
which from mine eyes do flyde,
when wicked men cry out so fast,
where now is God thy guide?

4 Alas, what grief is it to thinke,
what freedome once I had?
Therefore my soule, as at pittes brinke,
is moſte heauie and ſad.

when I did marche in good array,
fourniſhed with my traine,
Vnto the Temple was our way,
with ſongs and hearts moſte ſaine.

5 My ſoule, why art thou ſad alwayes,
And ſreateſt thus in my breaſt?

Trust ſtill in God for him to praiſe,
I holde it euer beſt.

By him I haue ſuccour at nede,

Against

Against all paine and grief:

He is my God which with all speede
will hast to sende relief.

6 And this my soule within me, Lord,

Doth faint to thinke vpon,

The land of Iordan, and recorde

The litle hill Hermon.

7 One grief another in doth call,

As clouds brust out their voyce:

The floods of euils that do fall

Runne ouer me with noyce.

8 Yet I by day felt his goodnes,

And helpe at all assayes:

Likewise by night I did not cease,

The liuing God to praise.

9 I am perswaded thus to say

To him with pure pretense,

O Lord thou art my guide and stay,

my rocke, and my defense.

why do I then in peniuenes,

hanging the head, thus walke?

while that myne enemies me oppresse,

and vexe me with their talke.

10 For why? they perce myne in warde parts

with pang to be abhorde,

h. iiij.


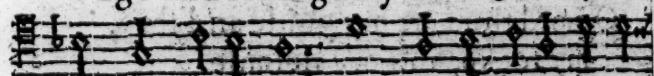

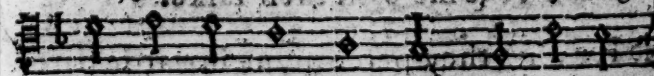
When they cry out with stubburne hearts,
Where is thy God, thy Lord?

II So sone why doste thou faint and quaille,
My soule, with paines opprest?
With thoughts why doest thy selfe assaile,
So fore within my brest?

Trust in the Lord thy God alwayes,
and thou the tyme shalt see,
To giue him thanks with laude and praise,
For health restorde to thee.

PSALME XLIII. THO. STER.

¶ He prayeth to be deliuered from them which conspire with Absolom, to the end that he might ioyfully prayse God in his holy Congregation.


Vdge and reuenge my cause o Lord, from

them that euil be: From wicked & deceitful

men, o Lord deliuer me. For of my strength

thou art the God: why puttst thou me thee
fro?



- 3 Send out thy light and eke thy trueth,
and lead me with thy grace:
which may conduct me to thyne hill,
and to thy dwelling place.
- 4 Then shall I to the altar go,
of God my ioye and cheare,
And on myne harpe giue thanks to thee,
6 God, my God moste deare.
- 5 why art thou then so sad, my soule,
and freastst thus in my brest?
Stil trust in God: for him to prayse,
I holde it alwayes best
By him I haue deliuerance
against all paines and grief:
He is my God, which doth alwayes
at nede sende me relief.

PSALME XLIIII. THO. STER.

A moste earnest prayer made in the name of the faithfull, when
they are afflicted by their enemies for susteining the quarell of
Gods worde, according to the exposition. Rom. 8.

O Vr eares haue heard our Fathers tel,
 and reuerently record, The wondrous
 workes that thou hast done in alder time, o
 Lord, How thou didst cast the Gentils out, &
 stroidst them wth strōg hand, plāting our fathers
 in their place, and gauest to them their land.

3 They conquered not by sword nor strength
 The land of thy behest,
 But by thyne hand, thyne arme and grace,
 Because thou louedst them best.

4 Thou art my King, o God, that holpe
 Iacob in sundrie wise.

5 Led with thy power, we threwe downe such
 as did against vs ryse.

6 I trusted not in bowe, ne sworde,
 they coulede not saue me sounde:

7 Thou

- 7 Thou keptst vs from our enemies rage:
thou didst our foes confounde.
- 8 And still we boast of thee our God,
and praise thyne holy Names.
- 9 Yet now thou goest not with our hoste,
but leauest vs to shame.
- 10 Thou madste vs flee before our foes,
and so were ouertrode:
Our enemies robde and spoilde our goods,
when we were sparst abroad,
- 11 Thou hast vs giuen to our foes,
as shepe for to be slaine:
Amongest the heathen euerie where
scattered, we do remaine.
- 12 Thy people thou hast sould lyke sclaues,
and as a thing of nought:
For profite none thou hadst thereby,
no gaine at all was sought.
- 13 And to our neighbours thou hast made,
of vs a laughing stocke:
And those that rounde about vs dwell,
at vs do grinne and mocke.
- 14 Thus we serue for none other vse,
but for a commune talke:
They mocke, they scorne & nod their heads

where euer we go or walke.

- 15 I am ashamed continually
to heare these wicked men:
Yea, so I blush, that all my face
with redde is couered then.

- 16 For why? we heare such scandrous wordes
suche false reportes and lies,
That death it is to see their wrongs,
their threatnings and their cries.

- 17 For all this we forgot not thee,
nor yet thy couenant brake:

- 18 We turne not backe our heartes from thee,
nor yet thy paths forsake.

- 19 Yet thou hast trode vs downe to duste,
where dennes of dragons be,
And couered vs with shade of death,
and great aduersitie.

- 20 If we had our Gods Name forgot,
and helpe of Idoles sought,

- 21 wolde not God then haue tryde this out?
for he doth knowe our thoght.

- 22 Nay, nay, for thy Names sake, o Lord,
alwayes are we flaine thus:
As shepe vnto the shambles sent,
right so they deale with vs.

- 23 Vp, Lord, why sleepest thou? awake,
and leaue vs not for all:
24 why hydest thou thy countenance,
and dost forget our thrall?
25 For downe to dust our soule is brought.
and we now at last cast:
Our belie, lyke as it were glude,
vnto the ground cleaueth fast.
26 Rise vp therefore for our defense,
and helpe vs, Lord, at nede:
we thee beseeche for thy goodnes,
to rescue vs with speede.

PSALME XLV. VV. Kc.

The maiestie of Salomon, his honour, strength, beautie, riches & power are prayfed, and also his mariage with the Egiptian being an heathen woman is blessed. If that she can renounce her people and the loue of her countrey, and giue her selfe wholly to her housband. Vnder the which figure the wonderfull maiestie and increase of the kingdome of Christ & the Church his spouse now taken of the Gentiles is described.

Sing this as the 25. psalme.

My heart doth take in hand
some godly song to sing
The prayse that I shall shewe therein.
pertaineth to the King.
My tongue shalbe as quicke
his honor to endite,

- As is the penne of any scribe,
that vseth fast to write,
- 2 O fairest of all men,
thy speache is pleasant pure
For God hath blessed thee with giftes
for euer to indure.
- 3 About thee gyrded thy sworde,
thou mighty prince of fame,
which is the glorie and renoume,
and honour of thy Name.
- 4 Go forth with prosperous speede,
in meaknes, trueth, and right:
And thy right hand shall thee instruct,
in works of dreadfull might.
- 5 Thy shaftes are sharpe, O King,
to perce thy foes heartes all,
Therefore shall nations thee obey
and at thy feete downe fall.
- 6 Thy royall seate, O Lord,
for euer shall remayne,
Because the Scepter of thy Realme
doth righteousnes maintaine.
- 7 Thou righteousnes dost loue,
and wickednes detest:
Because God hath anoynted thee,

with

with ioy aboue the rest.

8 Of mirre and Cassia,
thy clothes mosste swete smell had
when thou didst from thy Pallace passe
where they had made thee glad
9 Amongest thy ladies are
Kings doghters right demure
At thy right hand the Quene doth stand,
arrayed in golde mosste pure.

10 O doughter take good heed
inclyne and giue good care,
Thou must forget thy kinred all,
and fathers house mosste deare.
11 So shall the King desire
thy beautie excellent
He is thy Lord, therefore shalt thou
to honour him be bent.

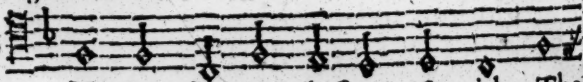
12 The doughters then of Tyre,
with giftes full riche to see,
And all the welthy of the land,
shall make their sute to thee.

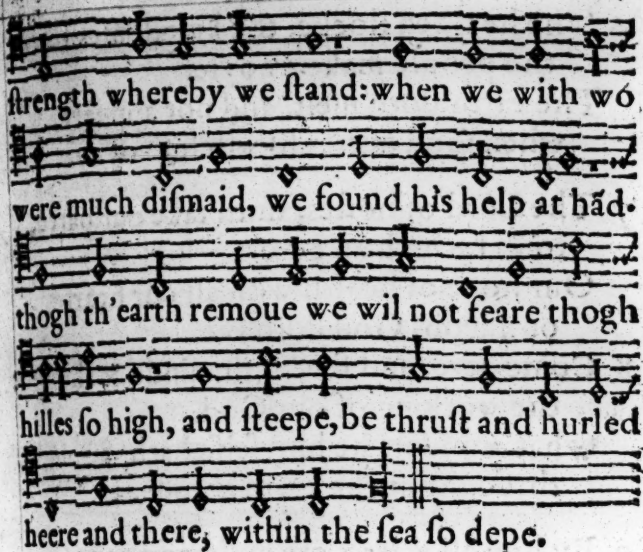
13 The doughter of the King.
is glorious to beholde,
Within his closet she doth sit
deckt vp in brodred golde.

- 14 In robes by nedle wrought,
 with many pleasant thing:
 And virgins faire on her to waite
 she commeth to the king.
- 15 They shalbe brought with ioye
 and mirth on euerie syde,
 Into the palace of the King,
 and there they shall abyde.
- 16 In stede of parents left,
 ô Quene, the change so stands
 Thou shalt haue Sonnes whome y^e maist set
 as princes in all lands.
- 17 VWherefore thine holy Name
 all ages shal recorde,
 The people shal giue thanks to thee
 for euermore, ô Lord.

PSALME XLVI. I. Hop.

A song of triumph or thankesgiuing for the deliuerance of Ieru-
 salem after Sennacherib with his armie was driuen away, or some
 other lyke soden & merualous deliuerance by the mightie hand
 of God, whereby the prophet comending this great benefite,
 doth exhort the faithfull to giue them selves wholly into the hand
 of God: douting nothing but that vnder his protection they shal
 be safe against all the assaults of their enemies, because this is his
 delite to assuage the rage of the wicked, when they are moste
 busie against the iust.

T 
 He Lord is our defence & aide, The
 strength



strength whereby we stand: when we with woe
 were much dismayed, we found his help at hand.
 though th' earth remoue we wil not feare though
 hilles so high, and steepe, be thrust and hurled
 heere and there, within the sea so depe.

3 No though the waues do rage so sore,
 that all the bankes it spilles,
 And though it ouer flowe the shore,
 and beat downe mightie hilles.

4 Yet one faire floud, doth send abroad,
 his pleasaunt streames a pace.
 To fresh the citie of our God
 and wash his holy place.

5 In midst of her the Lord doth dwel,
 she can no whit decay:
 with spedie helpe those that rebel,
 against her, God will stay.

i. j.

- 6 The heathen flocke, the kingdomes feare,
the people make a noyse,
The earth doth melt, and not appeare,
when God puttes forth his voyce.
- 7 The Lord of hostes, doth take our parte,
to vs he hath an eye,
Our hope of health with all our heart,
on Iacobs God doth lye.
- 8 Come here, and see, with minde & thought
the working of our God,
what wonders he him selfe hath wrought,
throughout the earth abroad.
- 9 By him all warres are husht and gone
which countreis did conspire:
Their bowes he brake and speares echone,
their Charets brent with fire.
- 10 Leauē of therefore (saith he) and knowe,
I am a God moste stoute:
I wil be praisde of high and lowe,
euen all the earth throughout.
- 11 The Lord of Hostes doth vs defend,
he is our strength and tower:
On Iacobs God do we depend;
and on his mightie power.

PSALME XLVII. VV. Ke.

The prophet exhorteth all people to the worship of the true & everlasting God, commending the mercie of God towards the posteritie of Iacob: and after prophesieth of the kingdome of Christ in this tyme of the Gospell.

L Et all folke with ioy clap hands & re-
 ioyce, And sing vnto God with most chearful
 voyce. For high is the Lord, and feared to
 be: The earth ouer all a great King is
 he: In daunting the folke, he hathe so
 wel wrought, That vnder our feete whole na-
 tions are brought.

4 An heritage faire
 he chose, vs to moue,
 which Iacob enioyde,
 whome he so did loue.

- 5 Our God is gone vp,
with triumph and fame,
with sounde of the trumpe
to witnes the fame.
- 6 Sing praises to God,
sing praises, I say,
To this our great King,
sing praises alway.
- 7 For of all the earth
our God is the King:
suche as vnderstand,
now praise to him sing.
- 8 The Heathen to rule,
God also doth reigne,
who doth stil vpon
his high throne remaine.
- 9 Strange princes do come
vnto the Lords folde:
who are as his shields
his Church vp to holde.
- * For shields of the worlde
belong to the Lord:
His Name to exalte,
let all men accorde.

* The last verse is sung with the last two clauses.

PSALME XLVIII. I. Hop.

¹ A notable deliuerance of Ierusalem from the handes of many Kings is mentioned, for the which thankes are giuen to God, and the estate of that citie is praised, that hath God so presently at all tymes ready to defend them. This Psalme semeth to be made in the tyme of Ahaz, Iosaphat, Aza or Ez hechias: for in their tymes chiefly, was the citie by foreine Princes assaulted.

Sing this as the 46. Psalme.

Great is the Lord and with great praise,
to be aduanced stil

within the citie of our God,
vpon his holy hil.

² Mount Sion is a pleasaunt place,
it gladdeth all the land,

The citie of the mightie King,
on her north syde doth stand.

³ within her palaces the Lord
is knowen a refuge sure:

⁴ For lo, the Kings together came
her ruyne to procure.

⁵ But when they did beholde the same
they wondred, and they were
Astonyed muche, and sodenly
were driuen backe with feare.

⁶ Great terrour there on them did fall,
for very wo they crye,
As doth a woman when she shall
go ttauell by and by.

i. iij.

- 7 As with the stormy Estrene wyndes
thou breakest the shippes that saile
Of Tarshish: so they scatered were
destroyde, and made to quaille.
- 8 within the cite of the Lord,
we sawe as it was tolde:
Yea, in the cite of our God
which he will aye vpholde.
- 9 O Lord we waite and loke to haue
thy louing helpe and grace,
For which all tymes we do attend,
within thyne holy place.
- 10 O Lord, according to thy Name
for euer is thy praise;
And thy right hand, ô Lord, is full,
of righteousnes alwayes.
- 11 Let for thy iudgements Sion mount
with ioyes filled be:
And let Iehudas doughters all
be glad, ô Lord, in thee.
- 12 Go walke about all Sion hill,
yea, rounde about her go:
And tell the bulwarkes that thereon,
are buylded on a rowe.
- 13 Vewe and marke wel the wall thereof,
beholde

beholde her to wres hie:

That you of it may make reporte
to your posteritie.

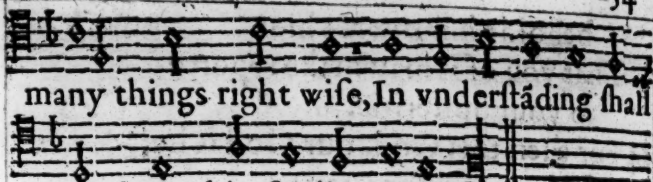
14 For euen this God, our God is he,
for euer and for aye:

He shall direct and vs conduct
euen to our dying daye.

PSALME XLIX. THO. STER.

The holy Ghost calleth all men to the consideration of mans life,
shewing them not to be moſte happy, that are moſte welthie, &
therefore not to be feared: but contrariwiſe, he liſteth vp our
mindeſ to conſider how all thingſ are ruled by Gods prouidence,
who as he iudgeth the worldely miſerſ to euerlaſting tormentes,
ſo doeth he preferue hiſ, and wil rewarde them in the day of the
reſurrection. 2. Theſſ. 1.

All people hearken and giue eare to that
that I ſhal tel, Bothe high and lowe, bothe
riche & poore, that in the worlde do dwel.
For why? my mouth ſhal make diſcourſe of
i. iiij.



many things right wise, In vnderstanding shall
myne heart his studie exercise.

- 4 I wil inclyne myne eare to knowe,
the parables so darke,
And open all my doutefull speache,
in meetre on myne harpe.
- 5 why shulde I feare afflictions,
or any carefull toile?
Or els my foes, which at myne heeles,
are prest my life to spoile?
- 6 For as for suche as riches haue,
wherein their trust is moſte:
and they which of their treasure great,
them selues do bragge and boalt.
- 7 There is not one of them, that can
his brothers death redeme,
Or that can giue a price to God,
ſufficient for him.
- 8 It is to great a price to pay,
none can thereto attaine,
- 9 Or that he might his lyfe prolong,
or not in graue remaine.
- 10 They ſee wiſe men aſwel as fooles

And

subiect vnto deathes hands,
And being dead, strangers possesse,
their goods, their rents, their lands.

1 Their care is to buylde houses faire,
and so determine sure,
To make their Name right great in earth,
for euer to indure.

12 Yet shall no man alwayes enioye
high honour, welth and rest,
But shall at length taste of deaths cuppe,
aswel as the brute beast.

13 And thogh they trye these foolish thoghts,
to be moſte lewde and vaine,
Their children yet approue their talke,
and in lyke sinne remaine.

14 As shepe vnto the folde are brought,
so ſhal they into graue:
Death ſhall them eat, and in that day
the iuſt ſhal lordſhip haue.

Their image, and their royall porte
ſhall fade, and quite decay:
when as from houſe to pit they paſſe
with wo and welaway.

15 But God will ſurely preſerue me
from death and endles paine,
Because he will of his good grace

my soule receiue againe.

16 If any man waxe wondrous riche,
feare not, I say, therefore,
Although the glorie of his house
increaseth more and more.

17 For when he dyeth, of all these things
nothing shall he receiue:
His glorie wil not followe him:
his pompe wil take her leaue.

18 Yet in this life he taketh him selfe
the happiēst vnder sunne:
And others lykewise flatter him,
saying, All is well done:

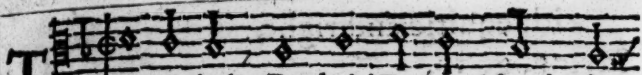
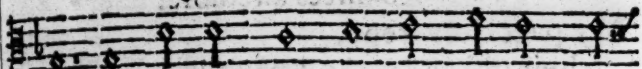
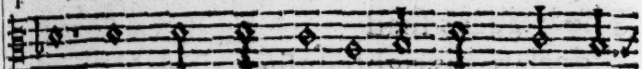



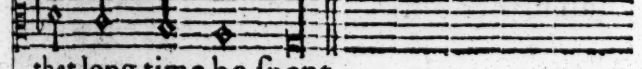
19 And presuppose he liue as long
as did his fathers olde,
Yet must he nedes at length giue place,
and be brought to deathes folde.

20 Thus man to honour God hath calde,
yet doth he not confidre,
But lyke brute beastes, so doth he liue,
which turne to dust and powdre.

PSALME L. VV. VVhit.

¶ He prophecieth how God wil call all nation^s by the Gospel, & require none other sacrifices of his people, but cōfession of his benefites, and thanks giuing, & how he detesteth all suche as seme zealous of ceremonies, and not of the pure words of God onely.

Psalme


T He mightie God th'Eternal hath thus

 spoke: And all the worlde he wil cal and pro-

 uoke, Euen from the East & so forth to the

 west, From towarde Sion which place him

 liketh best, God will appeare in beautie

 moſte excellent : Our God wil come before

 that long time be ſpent.

Deuouring fyre,

ſhal go before his face:

A great tempeſt

ſhal rounde about him trace

4 Then ſhal he call

the earth and heauen bright,

To iudge his folke,

with equitie and right,

- 5 Saying, go to,
and now my Saintes assemble:
My pact they kepe,
their giftes do not dissemble.

- 6 The heauens shall
declare his righteoufnes.
For God is iudge
of all things more and lesse.

- 7 Heare, my people:
for I will now reucile:
Lift, Israel,
I will thee nought conceile.
Thy God, thy God
am I, and will not blame thee,

- 8 For giuing not
all maner offrings to me.

- 9 I haue no nede
to take of the at all
Goates of thy folde,
or calfe out of thy stall.

- 10 For all the beastes
are myne within the woods:
On thousand hilles
cattell are myne owen goods.

- 11 I knowe for myne

all birdes that are on mountaines:
All beastes are myne
which haunt the feilds and fountaines.

12 Hungrie if I were,
I woldē not thee it tell:
For all is myne,
that in this worlde doth dwell.

13 Eat I the flesh
of great bulles or bullockes?
Or drinke the blood
of goates and of the flockes?

14 Offer to God
praise and heartie thankesgiuing
And paye thy vowes
vnto God euerliuing.

15 Call vpon me,
when troubled thou shalt be:
Then will I helpe,
and thou shalt honour me.

16 To the wicked
thus saith th' eternal God,
why doest thou preache
my Lawes and Hestes abroad,
Seing thou hast
them with thy mouth abused,

17 And hast to be

by discipline reformed?

My wordes, I say,
thou dost reiect and hate.

18 If that thou see
a thief, as with thy mate,
Thou runst with him,
and so your praye do seke,
And art all one
with baudes and ruffians eke.

19 Thou giuest thy selfe
to backbite and to sclander,
And how thy tongue
deceiueth, it is a wonder.

20 Thou sittest musing,
thy brother how to blame,
And how to put
thy mothers sonne to shame.

21 These things thou didst:
and whilst I helde my tongue,
Thou didest me iudge,
(because I stayde so long)
Like to thy selfe:
yet thogh I kept long silence,
Once shalt thou feele
of thy wrongs iuste recompense.

22 Consider this,
ye that forget the Lord,

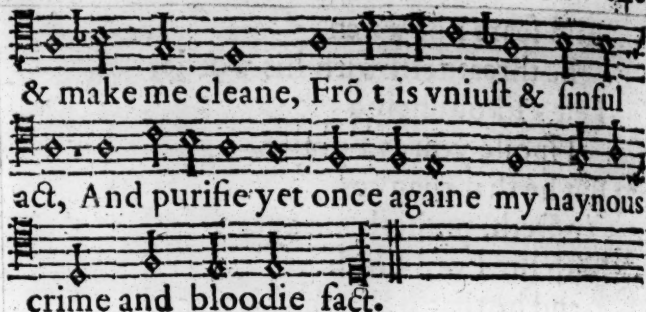
And

And feare not when
 he threatneth with his worde,
 Lest without helpe
 I spoile you as a praye,
 23 But he that thankes
 offreth, praiseth me aye,
 Saith the Lord God:
 and he that walketh this trace,
 I will him teache
 Gods sauing health to embrace.

PSALME. LI. VV. VVhit.

When Dauid was rebuked by the Prophet Nathan for his great offences, he did not onely acknowledge the same to God with protestation of his naturall corruption and iniquitie, but also left a memoriall thereof to his posteritie. Therefore first he desireth God to forgieue his sinnes, and renue in him his holy Spirit, with promise that he will not be vnmindeful of those great graces: finally, fearing lest God wolde punish the whole Church for his fault, he requireth that he wolde rather increase his graces towards the same.

O Lord consider my distresse, And
 now & speede some pitie take: My sinnes de-
 face, my fautes redresse, Good Lord, for
 thy great mercies sake. washe me o Lord,



- 3 Remorse and sorowe do constraîne
Me to acknowledge myne excesse:
My sinne, alas, doth still remaine
Before my face without releffe.
- 4 For thee alone I haue offended,
committing euill in thy sight:
And if I were therefore condemned,
Yet were thy iudgement iust and right.
- 5 It is to manifest, alas,
That first I was conceiued in sinne:
Yea, of my mother so borne was,
And yet vile wretche remaine therein.
- 6 Also beholde, Lord, thou dost loue,
The inwarde trueth of a pure heart:
Therefore thy wisdom from aboue
Thou halte reueiled me to conuert.
- 7 If thou with hyssope purge this blot,

- I shalbe cleaner then the glasse:
And if thou wash away my spot,
The snowe in whitenes shal I passe.
8 Therefore, o Lord, suche ioy me send,
That inwardly I may finde grace,
And that my strength may now amend,
which thou hast swagde for my trespase.
9 Turne backe thy face and frowning ire,
(For I haue felt ynough thyne hand)
And purge my sinnes I thee desire,
which do in number passe the sand.
10 Make new myne heart within my brest,
And frame it to thyne holy will:
Thy constant Sprite in me let rest,
which may these raging enemies kill.
11 Cast me not out, Lord, from thy face:
But speedely my torments end:
Take not from me thy Sprite and grace,
which may from dangers me defend.
12 Restore me to those ioyes againe,
which I was wont in thee to finde:
And let me thy free Sprite retaine,
which vnto thee may stirre my minde.
13 Thus when I shall thy mercies knowe,
I shall instruct others therein:

And men that are lykewise brought lowe,
By myne ensample shal flee sinne.

14 O God, that of myne health art Lord,
Forgiue me this my bloodie vice:
Myne heart and tongue shall then accorde,
To sing thy mercies and iustice.

15 Touche thou my lippes, my tongue vntie,
O Lord, which art the onely key:
And then my mouth shall testifie,
Thy wondrous workes and praise alway.

16 And as for outward sacrifice,
I wolde haue offred many one:
But thou esteemst them of no price,
And therein pleasure takste thou none.

17 The heauie heart, the mynde opprest,
O Lord, thou neuer doste reiect:
And to speake trueth, it is the best,
And of all sacrifice th' effect.

18 Lord, vnto Sion turne thy face:
Powre out thy mercies on thyne hill:
And on Ierusalem thy grace,
Buylde vp the walles, and loue it stil.

19 Thou shalt accept then our offerings
Of peace and righteousnes, I say:
Yea, calues and many other things,

Vpon thyne altar will we lay.

PSALME LII. I. Hop:

David describeth the arrogant tyrannis of his aduersarie Doeg, Sauls chief shepheard, whose fals surmises caused Ahimelech with the rest of the Priestes to be slaine. David prophesieth his destruction, and encourageth the faithfull to put their confidence in God, whose iudgements are moste sharpe against his aduersaries. And fynally he rendreth thanks to God for his deliuerance. In this psalme is liuely set forth the kingdome of Antichrist.

W Hy dost thou tyrant, boast abroad, thy
wicked works to praise? Dost thou not know
there is a God, whose mercies last alwayes?
why doth thy mynde yet still deuise, suche
wicked wiles to warpe? Thy tongue vntrue
in forging lies, is lyke a rasoure sharpe.

k. ij.

- 3 On mischief why setst thou thy mynde,
and wilt not walke vpright?
Thou hast more lust false tales to finde,
then bring the trueth to light.
- 4 Thou doste delite in fraude and guile,
in mischief, blood and wrong:
Thy lippes haue learnde the flattrring stile,
O false deceitfull tongue.
- 5 Therefore shall God for aye confounde,
and plucke thee from thy place,
Thy seede roote out from of the grounde,
and so shall thee deface.
- 6 The iust when they beholde thy fall,
with feare wil praise the Lord:
And in reproche of thee withall
crye out with one accord.
- 7 Beholde, the man which wolde not take,
the Lord for his defense,
But of his goods his God did make,
and trust his corrupt sense.
- 8 But I, an oliue freshe and grene,
shal spring and spread abroad:
For why? my trust all tymes hath bene,
vpon the liuing God.
- 9 For this therefore wil I giue praise,

to thee with heart and voyce:
I wil set foorth thy Name alwayes,
wherein thy Saintes reioyce.

PSALME LIII. T. N.

¶ The prophet describeth the crooked nature, the crueltie, & punishment of the wicked when they looke not for it, and desireth the deliuerance of the godly, that they may reioyce together.

Sing this as the 14. Psalm.

THere is no God, as foolish men,
Affirme in their mad mode:

Their driftes are all corrupt and vaine,
not one of them doth good.

2 The Lord beheld from heauen hie,
the whole race of mankynde,
And sawe not one that sought in dede,
the liuing God to finde.

3 They went all wide and were corrupt
and truely there was none:

That in the worlde did any good,
I say there was not one.

4 Do not all wicked workers knowe
that they do feede vpon

My people as they feede on bread?
the Lord they call not on.

5 Everywhere they were afrayde, and stode,

k. iij.

with trembling all dismaide
where as there was no cause at all
why they shulde be afrayde.

For God his bones that thee beset
hath scattred all abroad:
Thou hast confounded them, for they
reiected are of God.

6 O Lord giue thou thy people health,
and thou, O Lord, fulfill
Thy promise made to Israel
from out of Sion hill.

When God his people shall restore,
that erst was captiue lad:
Then Iacob shall therein reioyce
and Israell shalbe glad.

PSALME LIIII. VV. Ke.

David brought into great danger by the reason of the ziphims,
callesth vpon the Name of God to destroye his enemies: promi-
sing sacrifice, and free offerings for so great delinquence.

Sing this as the ten Commandementes

SAue me, O God, for thy names sake,
And by thy grace my cause defend.
Oh, heare my prayers which I make,
And let my wordes to thee ascend.
For strangers do against me ryle,

And

And tyrants seeke my soule to spill:
They set not God before their eyes,
But bent to please their wilfull will.

4 Beholde, God is myne helpe and stay,
And is with suche as do me aide.

5 My foes dispite he will repay:
Oh, cut them of as thou hast saide.

6 Then sacrifice, ô Lord, will I
Present full freely in thy sight,
And will thy Name still magnifie,
Because it is bothe good and right.

7 For he me brought from troubles great,
And kept me from their raging ire:
Yea, on my foes which did me threat,
Myn eyes haue sene myne hearts desire.

PSALME LV I. Hop.

David being in great heauines and distresse, complaineth of the enuie of Saul, and of the falshode of his familiar acquaintances, vntering moste ardent affection to moue the Lord to patie him. After being assured of deliuerance: he setteth foorth the grace of God, as though he had already obtained his request.

Sing this as the 35. Psalme.

O God giue care and do apply,
to heare me when I pray:
And when to thee I call and cry,
hide not thy selfe away.

k. iiii.

- 2 Take heede to me, graunt my request,
and aunswer me againe:
with plaints I pray, full sore opprest,
great grief doth me constrayne.
- 3 Because my foes with threats and cries,
oppresse me through despight:
And so the wicked sorte lykewise,
to vexe me haue delight.
For they in counsel do conspire
to charge me with some ill:
And in their hasty wrath and ire
they do pursue me stil.
- 4 My heart doth faint for want of breath
it pantteth in my brest:
The terrours and the dread of death,
do worke me muche vnrest.
- 5 Suche dreadful feare on me doth fall,
that I therewith do quake:
Suche horror whelmeth me with all,
that I no shift can make.
- 6 But I did say who will geue me,
the swift and pleasaunt winges
Of some faire doue, then wolde I flee,
and rest me from these things.
- 7 Lo then I wolde go farre away,

to flye I wolde not cease,
And I wolde hide my selfe and stay,
in some great wildernes.

8 I wolde be gone in all the hast,
and not abyde behinde,
That I were quite, and ouer past
these blastes of boisteous winde.
9 Deuide them Lord, and from them pul,
their deuilish double tongue:
For I haue spied their citie full,
of rauine, strife, and wronge,

10 for they bothe night and day about
do walke vpon her wall:
In middes of her, is mischief stoute,
and sorowe eke with all.

11 Her inwarde partes are wicked plaine,
her dedes are muche to vile,
And in her stretes there doth remayne,
all craftie fraude and guile.

12 If that my foes had sought my shame,
I might it wel abide,
From open enmies checke and blame,
some where I coulde me hide.

13 But thou, it was my fellowe deare
which freindship didst pretend.

And didst my secret counsel heare,
as my familiar freind.

14 With whome I had delight to talke
in secret and abroad,

And we together oft did walke,
within the house of God:

15 Let death in hast vpon them fall,
and send them quicke to hell:
For mischief reigneth in their hall,
and parlour where they dwell.

16 But I vnto my God will crye,
to him for helpe I flee:

The Lord will heare me by and by,
and he will succour me.

17 At morning, noone, and euening tyde,
vnto the Lord I pray:

when I so instantly haue cryde,
he doth not say me nay.

18 To peace he shall restore me yet,
thogh warre be now at hand,

Although the number be full great,
that wolde against me stand.

19 The Lord that reigneth ere and late
shal heare, and wracke them sore:

For sith no chaunge is of their state,
they feare not God therefore.

20 Vpon his freinds he laide his hands
which were in couenant knit:
Of freindship to neglect the bands,
he passeth not a whit.

21 Thogh warre within his heart did boyle,
lyke butter were his wordes:
Althogh his wordes were smoothe as oyle,
they cut as sharpe as swordes.

22 Cast thou thy care vpon the Lord,
and he shall nourishe thee:
For he will not for aye, accorde
the iust in thrall to be.

23 But God shal cast them depe in pit,
that thirst for blood alwayes:
He will no guilefull man permit,
to liue out halfe his dayes.

Thogh suche be quite destroide and gone
in thee (ô Lord) I trust:
I shall depend thy grace vpon,
with all my heart and lust.

David being brought to Achis the King of Gath, 2 Sam 21 12 c6
plaineth of his enemies, demandeth succour, putteth his trust in
God & his promise. And promiseth to performe his vowes which
he had taken vpon him, whereof this was the effect to praise God
in his Church.

Sing this as the 70. Psalme.

O God to me thy mercie shewe,
Whom men wolde swallow & deuoure
Eche day they strive to bring me lowe
Vexing me sore fro houre to houre.

2 Myne enemies daylie wolde me eate
For many do against me fight:

O thou moste high, yet in this strayt,

3 In thee my hope is surely pight.

4 I wil reioyce in God for aye,
Because his wordes are true and iust:
And feare no whit what flesh do may
To me, sith I in God do trust.

5 The wordes which I my selfe did speake,
Are turned to my smarte and grief:
Their thoghtes echone tēd them to wreake
On me causeles, to my mischief.

6 In companys conuene do they
Keaping them secrete in their strayt:
They to my steppes take heede alway
For why, to trappe my soule they waite.

7 They

- 7 They thinke they shall escape at last,
Because they worke iniquitie:
But thou, O God, in wrath downe cast,
These wicked folke and them destroye.
- 8 My wandrings thou hast nombred all,
And in thy bottell put my teares:
Are they not written great and small
As thy register witnes beares
- 9 what tyme to thee I call and crye,
Myne enemies then abacke shal flee:
This knowe I moste assuredly,
For God the Lord he is with me,.
- 10 For this wil I in God reioyce,
Because his promises are sure:
To him wil I lift vp my voyce,
whose worde for euer doth endure.
- 11 And sence my trust on God doth stand,
I wil mans power not feare at all.
- 12 O Lord thy vowes are in myne hand,
To thee, I praises render shall.
- 13 For thou from death my soule madest free;
And kepst my feete from slipe or fall:
That I may walke, Lord, before thee
with suche as light haue ouer all.

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with suche as light haue ouer all.

PSALME LVII. R. P.

David being in the desert of Ziph, where the inhabitants did betray him, & at length in the same caue with Saul. 2. Calloeth moste earnestly vnto God with full confidence, that he will performe his promise and take his cause in hande 5. Also that he will shew his glorie in the heauens and the earth against his enemies. 9. Therefore doth he render laude and praise.

Sing this as the ten commandementes.

BE mercifull to me, O God,
be merciful to me:

For why? my soule in all assaultes,
shall euer trust in thee.

And till these wicked stormes be past,
which ryse on euerie syde:

Vnder the shaddowe of thy wings,
my hope shall alwayes byde.

3 I will therefore call to the Lord,
who is moste high alone:

To God who will his worke in me,
bring to perfection.

3 He will send downe from heauen aboue
to saue me, and restore

From the rebukes of wicked men
that fayne wolde me deuoure.

God wil his mercie surely send,

and constant trueth also:

To comforte me, and to defend
against my cruel foe.

- 4 Alas to long my soule doth lye,
amongest these Lyons keenes
That rage and fume lyke flambe of fyre,
the sonnes of men I meene.

whose teeth are lyke the grounden speare,
lyke arrowes are their wordes:
And eke their tongues in forging lies,
are sharpe as any swordes.

- 5 Exalt thy selfe, & God therefore,
about the heauens hight:
And ouer all the earth declare
thy glorie and thy might.

- 6 To trappe my steppes, where I shulde passe
a snare they did laye out:
My soule was pressed downe for feare,
which compast me about.
Before me they did digge and cast,
a depe and vglye pit,
Yet they now fallen are at last,
them selues in mydst of it.

- 7 My heart is ready bent, & God,
my heart is ready bent;

I wil sing songes, and Psalmes of praise,
to thee I will present.

8 Awake my tongue my great delite,
my viole and my harpe:

I wil get vp by breake of day
and of my God wil carpe.

9 I wil thee praise, ô Lord of might,
the people all among:

And eke amid the nations great
of thee shalbe my song.

10 For thy goodnes is wondrous great,
and to the heauens doth reache:

The cloudes and elements aboue
thy faithfulness do preache.

11 Exalt thy selfe, ô Lord therefore,
aboue the heauens height:

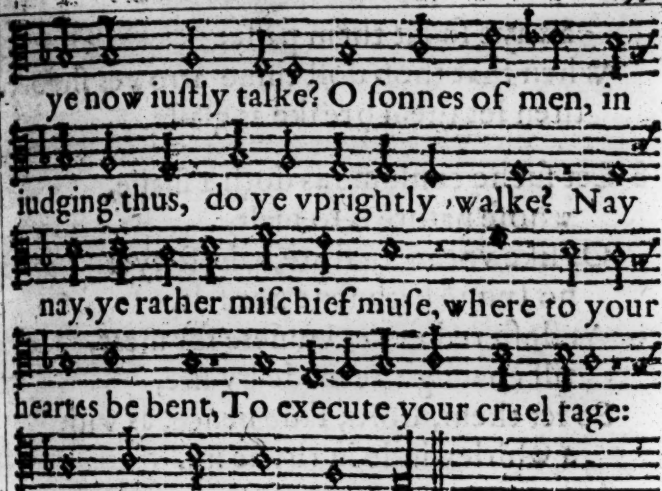
and ouer all the earth declare
thy glorie and thy might.

PSALME LVIII. VV. Kc..

¶ He describeth the malice of his enemies the flatterers of Saul,
who bothe secretly and openly sought his destruction, from
whome he appealeth to Gods iudgement. shewing that the iust
shal reioyce. when they see the punishment of the wicked to the
glorie of God.

B 
Vt is it true ô froward folke, do

ye



ye now iustly talke? O sonnes of men, in
 iudging thus, do ye vprightly walke? Nay
 nay, ye rather mischief muse, where to your
 heartes be bent, To execute your cruel rage:
 on earth your tyme is spent.

- 3 But what? the wicked strangers are,
 and from the wombe they stray.
 Yea, from their birth they lewdly erre,
 and none so lye as they.
- 4 Their subtile malice doth surmount
 the craftie serpents speare,
- 5 who coulede th' inchanters charmes auoide,
 by stopping close his eare:
- 6 Breake thou, O Lord, the teeth of suche,
 as do thy trueth deuoure:
 The iawes of these yong lions, Lord,
 breake downe and swage their power.
- 7 And as the waters do decrease,

away so let them passe:
 When that thou dost thine arrowes shoote,
 then let them breake as glasse.

- 8 Let suche consume as doth a snaike,
 whose nature is to melt,
 Or like vntimely frute, whose eyes
 no sunne hath sene nor felt.
- 9 As flesh red rawe, vnmete for meat,
 till chaunge be made by fire,
 So let them, Lord, fade hence, as with
 a whirlewinde in thyne ire.
- 10 The righteous shal in heart reioyce,
 thy vengeance thus to see,
 And bathe his feete in suche mens blood,
 with pure affect shall he.
- 11 And men shall say, now of a trueth
 the righteous frute may haue,
 By seing God to iudge the earth,
 and yet his flocke to saue.

PSALME LIX R. P.

¶ David being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: Declareth his innocencie and their furie desiring God to destroy all those that sinne of malicious wickednes: whome though he kepe aliue for a time to exercise his people, yet in the end he will consume them in his wrath, that he may be knowne to be the God of Iakob to the end of the worlde. For this he singeth praises to God, assured of his mercies.

Deliuor

D Eliuer me, my God of might, from dan-
 ger of myne enemies: And me defend in-
 this my right, From them that do against me
 rise. Deliuier me from them that haue, delite
 to worke iniquitie: And from these bloody
 men me saue, that seeke my soule with crueltie

3 For lo, they waite, my soule to take,
 Strong men against me do conuene:
 Not for no fault that I did make,
 That they in me, o Lord, haue sene.

4 They runne, and fast for none offence
 Prepare the selues, with bragges & boasts:
 Arise therefore in my defence,
 And them beholde, Lord God of Hostes.

5 O God of Israel awake,
 That thou all nations so maist trie:

l. ij.

To punish them no pitie take,
That thus transgresse maliciously.

6 At night they stirre and seeke about,
As hongrie hounds they houle and crye:
And all the citie cleane throughout
From place to place they seeke and spye.

7 Beholde their lippes, suche spiteful wordes
Cast out, as they shulde seme to beare
within their mouth sharpe edged swordes,
For what regarde they who doth heare?

8 But Lord, thou hast their wayes espied,
And at the same shalt laugh apace:
The heathen folke thou shalt deride,
Yea, mocke and scorne them to their face.

9 His force therefore that wolde me wrong,
I will referre, o Lord, to thee:
For thogh for me he be to strong,
Yet God will my defender be.

10 God will preuent me with his grace,
whose mercies I haue founde of olde:
God wil my foes echone deface
So that myne eyes shall it beholde.

11 But slay them not, lest their decay,

My

My people shulde forget and light:
Disperse them, Lord, our shield and stay,
And bring them lowe by thy great might.

12 Let them be taken in their pride,
The sinnes of their owne mouth, euen that
whereto their lippes were aye applide,
Curles and lies then let them prate.

13 Consume, consume them in thyne ire
That they henssoerth no more be kend:
That men may knowe how great impire,
Hath Iacobs God, to the worldes end.

14 And they in th' euening shal turne backe,
Like barking dogges, which houle and crye
when they runne here and there for lacke,
The towne about their preye to spye.

15 They wander shall for hunger great
To seke their food, with need opprest,
Before they filled be with meat:
Although the night driue them to rest.

16 But I wil sing of thy great power,
And early will thy mercie praise:
For thou hast aye bene my strong towre,
And refuge in my troublous dayes.

17 To thee my onely strength, I will,

l. iij.

Therefore sing Psalmes vncessantlye:
For God is my defense, and still,
A God moste mercifull to me.

PSALME LX. I. Hop.

¶ Dauid being now King ouer Iudah and hauing had many victories sheweth by euident signes, that God elected him King, assuring the people that God will prosper them, if they approue the same. After he prayeth vnto God to finishe that that he hath begonne.

Sing this as the 59. Psalme.

- O** Lord thou didst vs cleane forsake,
and scatteredst vs abroad:
Suche great displeasure thou didst take,
returne to vs (ô God.)
- 2 Thy might did moue the lande so fore,
that it in sunder brake:
The hurte thereof (ô Lord) restore,
for it doth bow and quake.
- 3 With heauie chaunce, thou plagedst thus,
the people that are thyne,
And thou haste giuen vnto vs,
a drinke of giddy wyne.
- 4 But yet to suche as feare thy Name,
a banner thou didst shewe:
That they may triumph in the same,
because






because thy worde is true.

- 5 So that thy might may kepe and saue,
thy folke that fauour thee:
That they thy helpe, at hand may haue,
O Lord, graunt this to me.
- 6 I will reioyce: for God hath saide,
within his holy place:
That I shal Sichem lande deuide,
and Succoths vale by pace.
- 7 Gilead is giuen to my hand,
Manasses myne besyde,
Ephraim the strength of all my land,
my Law doth Iuda guyde.
- 8 In Moab I will wash my feete,
ouer Edom throwe my shoo:
And thou Palestine see thou seeke,
for fauour me vnto.
- 9 But who wil bring me at this tyde,
vnto the citie strong?
Or who to Edom will me guyde,
so that I go not wrong.
- 10 wilt thou not God? which didst forsake,
thy folke, their land and costes:
Our warres in hand that woldst not take,
nor walke among our hostes.

- 11 Giue ayde, ô Lord, and vs releue,
from them that vs disdayne:
The helpe that hostes of men can geue,
it is but all in vayne.
- 12 But through our God, we shal haue might,
to take great things in hand:
He will treade downe and put to flight,
all those that vs withstand.

PSALME LXI. I. H.

Whether that he were in danger of the Ammonites, or being pursued of Absalom, here he cryeth to be heard and deliuered, and confirmed in his Kingdome. He promiseth perpetuall praizer

R  Egarde (ô Lord) for I complayne and
 make my sute to thee; Let not my words re-
 turne in vayne, but giue an eare to me, From
 of the coastes and vtmost partes of all the
 earth abrode, in grief and anguish of my



heart, I crye to thee (ô God)

Vpon the rocke of thy great power,
my wofull mynde repose.

3 Thou art my hope, my forte and tower,
my fense against my foes.

4 within thy tent I lust to dwell,
for euer to indure:

Vnder thy winges I knowe right well,
I shalbe safe and sure.

5 For thou, ô God, heardst my request,
and grantedst eke the same,
And with an heritage hast blest,
all suche as feare thy Name.

6 This shalt thou graunt the King alwayes,
a life full long to see:
To many ages shal his dayes,
and yeares prolonged be.

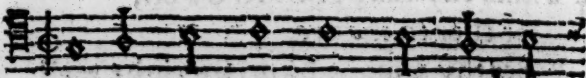


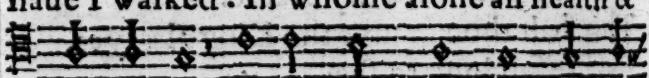

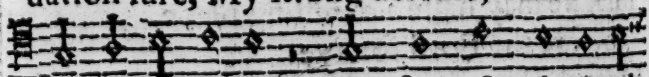

7 That he may haue a dwelling place,
before the Lord for aye:
O let thy mercie trueth and grace,
defend him from decay.

8 Then shal I sing for euer still,
with praise vnto thy Name:

That all my vows I may fulfill,
and daylie pay the same.

PSALME LXII. VV. Ke.

This Psalme partly conteineeth meditations, whereby Dauid encourageth him self to truste in God against the assaultes of tentations. And because our myndes are easily drawn from God by allurements of the worlds, he sharply reproneth this vanitie, to the intent he might cleaue fast to the Lord.

A  Lthogh my soule hath sharply bene
 assalted, yet towards God with silence
 haue I walked: In whome alone all health &
 hope I see: He is myne health and my sal-
 uation sure, My strong defense, which shal
 for euer indure: Therefore a frayde I nede
 not much to be.

- 3 How long will ye
of mischief thus be musing,
Thereby not myne,
but your owne deaths procuring?
For ye shal be
like to a rotten wall:
- 4 Yet lo how they,
consulte for to displace him,
And by their lyes
from dignitie to chafe him.
With mouth they blesse,
their hearts repleate with gall.
- 5 But thou, my soule,
in silence waite Gods leasure,
- 6 who is myne hope,
my strength and onely treasure:
Therefore my foes
I nede nothing to feare.
- 7 In God the Lord,
my sauing health is certaine:
My glorie doth
to him also apperteine:
He is my rocke:
I trust he will me heare.
- 8 Truste in this Lord,
ye people sore oppressed:

Shewe him your grief:
he will it se redressed:

For he alone,
our hope muste be and staye.

9 But yet, alas,
mens sonnes are mere vanitie:

Suche lyars are,
as pretende moste grauitie:

Yea, vanitie
in weight them downe will waye.

10 Put then no truste
in wicked oppression,

And be not vaine,
nor yet want discretion:

If riches growe,
set not your hearts thereon.

11 God once or twise,
spake thus within myne hearing,

That power to him,
alone was appertaining,

And that all shulde
depende wel thereupon.

12 But thou, o Lord,
to thyne thy mercie shewest,

And as men be,
so thou their workes rewardest.

PSALME LXIII. THO. STER.

David, after he had bene in great danger by Saul in the desert of Ziph, made this Psalme: wherein he giueth thanks to God for his wonderfull deliuerance, in whose mercies he trusted, even in the middes of his miseries: prophecyng the destruction of Gods enemies, and contrariwise, happynes to all them that truste in the Lord. 1. Sam. 23.

Sing this as the 44. Psalme.

O God, my God, I watche betime,
to come to thee in haste:

For why? my soule and body bothe
do thirst of thee to taste.

And in this baren wildernes,

where waters there are none;

My flesh is partcht for thought of thee:
for thee I wishe alone.

2 That I might see yet once againe
thy glorie, strength and might:

As I was wont it to beholde,
within thy Temple bright.

3 For why? thy mercies farre surmounte
this life and wretched dayes:

My lippes therefore shal giue to thee,
due honour laude and praise.

4 And whiles I liue, I wil not faile,
to worshipec thee alway:

And in thy Name I shal lift vp
myne handes when I do pray.

5 My soule is fillde as with marowe,
 which is bothe fat and swete:
 My mouth therefore shal sing suche songes,
 as are for thee moste mete.

6 When as in bed I thinke on thee,
 and eke all the night tyde,

7 (For vnder couert of thy winges
 thou art my ioyful guyde.)

8 My soule doth surely sticke to thee:
 thy right hand is my power,

9 And those that seeke my soule to stroy,
 Them death shal sone deuoure.

10 The sworde shal them deuoure echone:
 their carcases shal fede

The hongrie foxes, which do roue,
 their preye to seeke at nede.

11 The King, and all men shal reioyce,
 that do professe Gods worde:

For liers mouthes shal then be stopt;
 which haue the trueth disturbde.

PSALME LXIIII. I. Hop.

¶ David prayeth against the furie & false reportes of his enemies:
 he declareth their punishment and destruction, to the comfort
 of the iust, and the glorie of God.

Sing this at the 12 Psalme.

○ Lord

- O** Lord vnto my voyce giue care,
with plaint when I do pray:
And rid my life and soule from feare
of foes that threat to slay.
- 2 Defend me from that sorte of men,
which in deceites do lurke:
And from the frowning face of them,
that all ill feates do worke.
- 3 Who whet their tongues, as we haue seene
men whet and sharpe their swordes:
They shoote abroad their arrowes keene,
I meane moste bitter wordes.
- 4 With priuie sleight shoote they their shaft,
the vpright man to hit:
The iust vnware to strike by craft,
they care or feare no whit.
- 5 A wicked worke haue they decreede,
in counsel thus they crye:
To vse deceit let vs not dreede,
what? who can it espye?
- 6 What wayes to hurte they talke and muse,
all tymes within their hearte:
They all consulte what feates to vse,
eche doth inuent his parte.
- 7 But yet all this shal not auayle,
when they thinke least vpon:
God with his dart shal them assayle,

and wounde them euerie one.

8 Their craftes and their ill tongues withall,
shal worke them selues suche blame:
That they shal flee which see their fall,
and wonder at the same.

9 Then all shal see and knowe right wel,
that God the thing hath wrought:
And praise his wittie workes and tel,
what he to passe hath brought.

10 Yet shal the iust in God reioyce,
stil trusting in his might:
So shal they ioye with mynde and voyce,
whose heart is pure and right.

PSALME LXV. I. Hop.

A Praise and thankesgeuing vnto God by the faithful, who are signified by Sion, and Ierusalem, for the chosing, preservation & gouernance of them, and for the plentiful blessings powred for the vpon all the earth.

Sing this the 30. Psalm.

Thy praise alone, O Lord, doth reigne,
in Sion thyne owne hill,
Their vowe to thee they do maintaine
and their behestes fulfil.

2 For that thou doest their prayer heare,
and doest thereto agree:
Thy people all bothe farre and neare,

Thy

with trust shal come to thee.

- 3 My wicked dedes preuaile, O Lord,
they power haue ouer me:
But thou, shalt mercie vs accomde,
althogh we sinnfull be.
- 4 The man is blest whome thou dost chuse,
within thy court to dwell:
Thy house and temple he shal vse,
with pleasures that excell,
- 5 Thou wilt in iustice heare vs God
our health of thee doth ryse:
The hope of all the earth abroad,
and the sea coastes likewise.
- 6 with strength he is beset about,
and compass with his power:
He makth the mountaines strong and stout,
to stand in euerie stoure,
- 7 The swelling seas he doth assuage,
and makth their streames full stil:
He doth restrayne the peoples rage,
and rulthe them at his wil.
- 8 The folke that dwel ful farre on earth,
shal dreade thy signes to see:
Thou shalt the morne and euen with mirth,
make passe with praise to thee.

m. j.

9 when that the earth is chapt and drie,
and thirsteth more and more:
Then with thy droppes thou dost apply,
and muche encrease her store.
The floud of God doth ouerflowe,
and so doth cause to spring,
The seede and corne which men do sowe:
for he doth guyde that thing.

10 With wette thou dost her forowes fill,
whereby her cloddes do fall:

Thy drops to her, thou dost distill,
and blesse her frute with all.

11 Thou deckst the earth of thy good grace,
with faire and pleasaunt crop:

Thy cloudes distill their dew a pace,
great plentie they do drop.

12 The Pastures of the desert drop;
with fatnes they abound

The hilles also for ioy shal hop,
so fertill is their ground.

13 In pasturs plaine the flockes do feede,
and couer all the earth:

The vales with corne shal so excede,
that men shal sing for mirth.

PSALME LXVI. I. Hop.

¶ He

¶ He prouoketh all men to praise the Lord & to consider his workes. He setteth foorth the power of God to affraye the rebels, and sheweth how God hath deliuered Israel from great bondage and afflictions. He promifeth to giue sacrifice. And prouoketh all men to heare what God hath done for him, and to praise his Name.

Y E men on earth in God reioyce, with

praise set foorth his Name: Extoll his might

with heart and voyce, giue glorie to the

same. How wonderful, o Lord, say ye, in

all thy workes thou art: Thy foes for feare

shal seeke to thee, ful sore against their heart:

¶ All men that dwel the earth throughout,
shal praise the Name of God:

The laude thereof the worlde about,
they shal shewe foorth abroad.

¶ All folke come foorth, beholde and see;

m. ij.

what things the Lord hath wrought:
Marke well the wondrous workes that he,
for man to passe hath brought.

6 He laide the sea like heapes on hie,
therein away they had:
On foote to passe bothe faire and drie,
whereof our hartes were glad.

7 His might doth rule the worlde alway,
his eyes all things beholde:
All suche as wolde him disobey,
by him shalbe controldo.

8 Ye people giue vnto our God,
due laude and thanks alway:
with ioyful voyce declare abroad,
and sing vnto his praise.

9 which doth endue our soule with life,
and it preferue with all:
He stayeth our feete so that no strife,
can make vs slippe or fall.

10 The Lord doth proue our dedes with fire,
if that they will abyde:
As workmen do when they desire,
to haue their siluer tryde.

11 Thou hast vs taken in the snare,
where we haue bene full long

Our loyns lyke wise they compast are
with chaynes, and feters strong.

12 And thou also didst suffer men,
on vs to ryde, and reygne:
we went through fire and water then,
for verie grief and paine.
Yet sure thou dost of thy good grace,
dispose it to the best:
And bring vs out into a place,
to liue in wealth and rest.

13 Vnto thy house resorte will I,
to offer and to pray:
And there I will my selfe apply,
my vowes to thee to pay.

14 The vowes that with my mouth I spake,
in all my grief and smart:
The vowes (I say) which I did make,
in dolor of my hart.

15 Brunt offering I will giue to thee
of incense and fat rammes:
Yea, this my sacrifice shalbe,
of bullockes, Goates and Lambes.

16 Come forth and hearken here full sone,
all ye that feare the Lord:
What he for my poore soule hath done,
m. iij.

to you I will record.

17 Full oft I calde vpon his grace,
this mouth to him did crye:
My tongue likewise did speed apace
to praise him by and by.

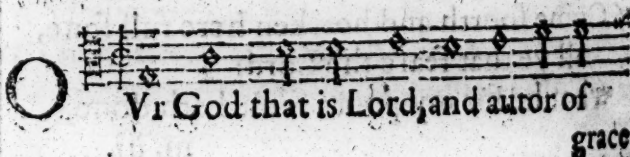
18 But if I fele my heart within,
in wicked workes reioyce:
Or if I haue delite to sinne,
God will not heare my voyce.

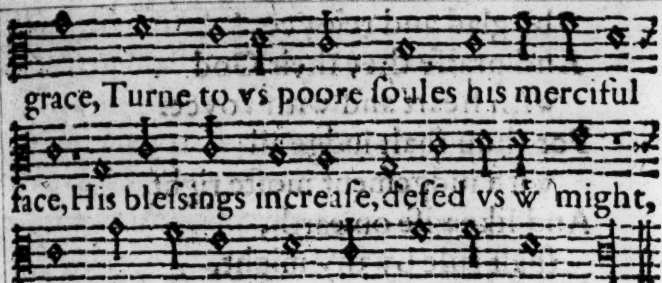
19 But surely God my voyce hath heard,
and what I did require:
My prayer he did wel regarde,
and graunted my desire.

20 All praise to him that hath not put,
nor cast me out of mynde:
Nor yet his mercy from me shut,
which I do euer finde.

PSALME LXVII. VV. VVhit.

A prayer for the prosperous estate of the Church: not onely that
God wolde defend the same in Iurie, but also that he wolde in-
crease it: wherein briefly is set forth the Kingdome of Christ,
which shulde be erected at Christes comming through all the
worlde.





grace, Turne to vs poore soules his merciful
 face, His blessings increase, defend vs wth might,
 And shewe vs his loue & countenance bright.

2 That whiles in this earth
 we wander and walke,
 Thy wayes may be knowen
 in thought dede and talke:
 And how thy great loue
 towarde mankynde is bent,
 Since thy sauing health
 to all folkes is sent.

3 The people therefore,
 ô God, let them praise
 Thy wonderful workes,
 and merciful wayes.
 Yea, let all the worlde
 bothe farre, wide and neare,
 Praise thee their Lord God,
 with reuerence and feare.

4 Oh, let the whole worlde

m. iiij.

be glad and reioyce,
And praise thee their God
with heart and with voyce:
For thou shalt iudge all
with iudgement moſte right,
And likewise on earth,
ſhalt rule by thy might.

5 O ſouereigne God,
whoſe workes paſſe all fame,
Let all people praise
thy glorious Name:
All people, I ſay,
in euerie place,
Let them giue thee praise,
and extoll thy grace.

6 So ſhalt thou then cauſe
the earth frute to beare
Moſte plentifully,
and euerie where:
And God, euen God,
on whome we do call,
His bleſſings ſhal giue,
and proſper vs all.

7 So then we ſhal fele
Gods bleſſings echone,

And

And so of his grace
 there shall complayne none:
 Then all the worldes endes
 and countries throughout
 His marueilous power,
 shal feare and redoubt.

PSALME LXVIII. TWO. STER.

In this Psalme Dauid setteth foorth as in a glasse, the wonderful mercies of God to wardes his people, who by all meanes & most strange sort^{es} declared him selfe to them. And therefore Gods Church by reason of his promises, graces and victories, doth excell without comparison all worldly things: he exhorteth therefore all men to praise God for euer.

L Et God arise, and then his foes, wil
 turne them selues to flight: His enemies the wil
 runne abroad and scatter out of sight. And
 as the fyre doth melt the waxe, and winde
 blowe smoke a way, So in the presence of
 the Lord the wicked shal decay.

- 3 But righteous men before the Lord
shal hartely reioyce:
They shalbe glad and merie all,
and chearful in their voyce.
- 4 Sing praise, sing praise vnto the Lord,
who rydeth on the skie:
Extoll this Name of Iah our God,
and him do magnifie.
- 5 That same is he that is aboue,
within his holy place,
That Father is of Fatherles,
and Iudge of widowes case.
- 6 Houses he giueth and yssue bothe,
vnto the comfortles:
He bringeth bondmen out of thrall,
and rebelles to distres.
- 7 When thou didst marche before thy folke,
th' Egyptians from among,
And broughst them through the wildernes,
which was bothe wide and long,
- 8 The earth did quake. y raine powred downe
heard were great clappes of thunder:
The mount Sinai shooke in suche sorte,
as it wolde cleaue a sunder.
- 9 Thyne heritage with droppes of raine,
abundantly

- abundantly was wesht:
And if so be it baren waxt,
by thee it was refresht.
- 10 Thy chosen flocke doth there remaine:
thou hast preparte that place:
And for the poore thou didst prouide,
of thyne especiall grace.
- 11 God will giue women causes iuste
to magnifie his Name:
when as his people triumphes make,
and purchase brute and fame.
- 12 For puissant Kings for all their power
shal flee and take the foile:
And women which remaine at home,
shal helpe to parte the spoile.
- 13 And thogh ye were as blacke as pottes,
your hewt shulde passe the doue,
whose wings and fethers seme to haue,
siluer and golde aboue.
- 14 when in this lande God shal triumph
ouer Kings both high and lowe,
Then shall it be lyke Salmon hil,
as white as any snowe.
- 15 Thogh Basan be a frutefull hill,
and in height others passe:

Yet Sion Gods moste holy hill,
doth farre excell in grace.

16 why bragge ye thus, ye hilles moste high,
and leape for pride together?

This hill of Sion God doth loue,
and there wil dwel for euer.

17 Gods armie is two millions
of warriours good and strong:
The Lord also in Sinai
is present them among.

18 Thou didst, ô Lord, ascend on high,
and captiues led them all:
who in tymes past thy chosen flocke
in prison kept and thrall.

Thou madste them tribute for to paye:
and suche as did repine,
Thou didst subdue, that they might dwell
in thy temple deuine.

19 Now praised be the Lord, for that
he powrth on vs suche grace:
From day to day he is the God
of our health and solace.

20 He is the God from whome alone,
saluation cometh plaine:
He is the God by whome we scape,

all dangers, death and paine.

21 Thus God will wounde his enemies head;
and breake the heery scalpe
Of those, that in their wickednes;
continually do walke.

22 From Basan wil I bring, said he,
my people and my shepe,
And all myne owne, as I haue done;
from danger of the depe.

23 And make them dippe their feete in blood;
of those that hate my Name:
And dogges shal haue their tōgues embrude
with licking of the same.

24 All men may see how thou, O God,
thine enemies dost deface,
And how thou goest, as God and King;
into thyne holy place.

25 The singers go before with ioye:
the minstrels followe after,
And in the middes the damsels playe
with timbrel and with taber.

26 Now in thy Congregations,
O Israel, praise the Lord:
And Iacobs whole posteritie,
giue thanks with one accorde

27 Their chief was lytle Benjamin,
but Iuda made their hoster:
With Zabulon, and Neptalim,
which dwelt about their coste.

28 As God hath giuen power to thee,
so, Lord, make firme and sure,
The thing that thou hast wrought in vs,
for euer to indure.

29 And in thy Temple giftes wil we
giue vnto thee, O Lord,
For thyne vnto Ierusalem
sure promise made by word.

Yea, and strange Kings, to vs subdude;
shal do like in those dayes:
I meane, to thee, they shal present
their giftes of laude and praise.

30 He shal destroy the spearemens ranks,
these calues and bulles of might,
And cause them tribute pay, and daunt
all suche as loue to fight.

31 Then shal the Lordes of Egipt come,
and presents with them bring:
The Mores moste blacke shall stretch their
vnto their Lord and King. (handes

32 Therefore

32 Therefore ye kingdomes of the earth,
giue praise vnto the Lord:
Sing Psalmes to God with one consents
thereto let all accord.

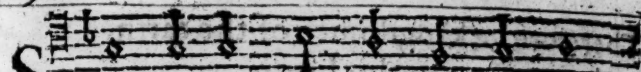
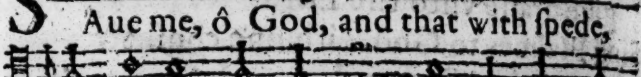

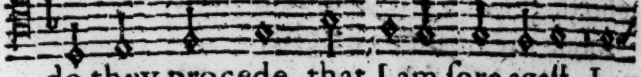
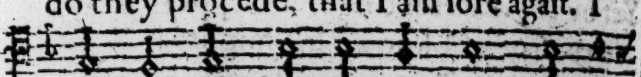
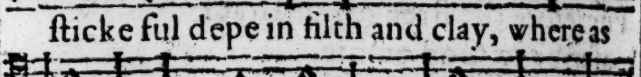
33 who thogh he ryde and euer hath
aboue the heauens bright,
Yet by the feareful thunder clappes
men may wel knowe his might.

34 Therefore the strength of Israel
ascribē to God on hie,
whose might and power doth farre extend,
aboue the cloudie skie.

35 O God, thyne holynes and power,
is drade for euermore:
The God of Israel giueth vs strength,
praised be God therefore.

PSALME LXIX. I. Hop.

The complaints, prayers, feruent zeale and great anguish of David is set forth as a figure of Christ and all his members, the malicious crueltie of his enemies, & their punishment also: where Iudas and suche traitors are accursed. He gathereth courage in his affliction and offereth praises vnto God, which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. Finally he doth prouoke all creatures to praises, prophesying of the kingdome of Christ, & the preseruacion of the Church, where all the faithfull and their sede shal dwell for euer.


S Ave me, O God, and that with speede,

 the waters flowe ful fast: So nie my foule

 do they procede, that I am fore agast. I

 sticke ful depe in filth and clay, where as

 I fele no grounde: I fall into suche floudes

 I say, that I am lyke be drounde,

- 3 with crying oft I faint and quaille,
 my throte is hoarse and drie:
 with loking vp my sight doth faile
 for helpe to God on hie.
 4 My foes which seeke for to oppresse
 my soule, with hate are led:
 In'number sure they are no lesse,
 then heeres are on my head.

Thogh for no cause they vex me sore
 they prosper and are glad:

They

They do compell me to restore,
the things I neuer had.

5 What I haue done for want of wit,
thou Lord all tymes canst tell:
And all the same that I commit,
to thee is knowne full well.

6 (O God) of Hostes defend and stay,
all those that trust in thee:
Let no man doubt or shrink away,
for ought that chaunceth me.

7 It is for thee, and for thy sake,
that I do beare this blame:
In spite of thee, they wolde me make;
to hyde my face for shame.

8 My mothers sonnes my brethren all,
forsake me on a rowe:
And as a stranger they me call,
my face they wil not knowe.

9 Vnto thy house such zeale I beare,
that it doth pine me muche:
Their checkes and taunts at thee, to heare,
my very heart doth grutch.

10 Though I do fast my flesh to chaste,
yea, if I wepe and mone:

Yet in my teeth this geare is cast,

n. j:

they passe not thereupon.

11 If I for grief, and paine of heart,
in sacke cloth vse to walke:
Then they anone wil it peruert,
thereof they iest and talke.

12 I was a talke to all the throng,
that sat within the gate:
The drunkardes lykewise in their songe,
of me did talke and prate.

13 But thee the while (ô Lord) I pray,
that when it peaseth thee:
For thy great trueth thou wilt alway,
send downe thyne ayde to me.

14 Plucke thou my feete out of the myre,
from sinking do me kepe:
From suche as me pursue with ire,
and from the waters depe.

15 Lest with the waues I shulde be drownde,
and depth my soule deuower:
And that the pit shulde me confound,
and shut me in her power.

16 O Lord of Hostes to me giue eare,
as thou art good and kinde:

And as thy mercy is moste deare,
Lord haue me in thy mynde.

17 And do not from thy seruant hyde,
nor turne thy face away:

I am opprest on euerie syde,
in hast giue care I say.

18 O Lord vnto my soule drawe nye,
the same with ayde repose:
Because of their great tyranny,
acquite me fro my foes.

19 That I abyde rebuke and shame,
thou knowest, and thou canst tel:
For those that seeke and worke the same
thou seeest them all ful wel.

20 whē they with bragges do break my heart,
I seeke for helpe anone:
But finde no freindes to ease my smart,
to comforte me not one.

21 But in my meate they gaue me gall,
to cruel for to thinke:
And gaue me in my thirst withall,
strong vineger to drinke.

22 Lord turne their table to a snare,
to take them selues therein:

And when they thinke full well to fare,
then trap them in the gin.

23 And let their eyes be darke and blinde,
that they may nothing see:
Bowe downe their backs, & do them bind,
in thraldome for to be.

24 Powre out thy wrath as hote as fire,
that it on them may fall:
Let thy displeasure in thyne ire,
take holde vpon them all.

25 As desert drie their house disgrace,
their offspring eke expell:
That none thereof possesse their place,
nor in their tents do dwell.

26 If thou dost strike the man to tame,
on him they lay full sore:
And if that thou do wounde the same,
they seeke to hurte him more.

27 Lord let them heape vp mischief still,
sith they are all peruert:
That of thy fauour and good will,
they neuer haue no part.

28 And dash them cleane out of the boke,
of lyfe, of hope, of trust:
That for their Names they neuer loke,

in number of the iust.

19 Thogh I, O Lord, with wo and grief,
haue bene full sore opprest,
Thy helpe shal giue me suche relief,
that all shal be redrest.

30 That I may giue thy Name the praise,
and shewe it with a song:
I will extoll the same alwayes,
with hearty thanks among.

31 which is more pleasaunt vnto thee,
(suche mynde thy grace hath borne)
Then ether Oxe, or Calfe can be,
that hath bothe hoofe and horne.

32 when simple folke do this beholde,
it shal reioyce them sure:
All ye that seeke the Lord, be bolde,
your life for aye shal dure.

33 For why? the Lord of Hostes doth heare,
the poore when they complayne:
His prisoners are to him ful deare,
he doth them not disdayne.

34 wherefore the skie and earth belowe,
the sea with floude and stream:
His praise they shall declare and showe,
with all that liue in them,

35 For sure our God will Sion saue,
 and Iudas cities builde:
 Muche folke possession there shal haue,
 her stretes shal all be filde.
 36 His seruantes seede shal kepe the same,
 all ages out of mynde:
 And there all they that loue his Name,
 a dwelling place shal finde.

PSALME LXX. VV. Ke.

¶ He prayeth to be spedely deliuered: he desireth the shame of his
 enemies, and the ioyful comfote of all those that seke the Lord

MAke haste, O God to set me free: For
 why my foes are fearfly bent. For helpe
 with spede I call to thee: O Lord, make hast
 my foes preuent. Confounde them quite
 & put to shame. That seke my soule furiously
 Let the be turped backe with blame, That
 with



with me harme without cause why.

3 Let them be, Lord, as men forlorne,
And turned backe with shame in dede,
which crye, Aha, aha, in skorne,
As thogh thou couldst not helpe at nede.

4 But suche as do thy trueth approue,
Let those be glad, and ioye in thee:
And suche as thy saluation loue,
Say e thus, ô God thou praised be.

5 But now, ô God, I stil remaine,
In nedines and great distresse:
Make haste therefore me to sustaine:
Delaye not, Lord, but send redresse.

PSALME LXXI. VV. VVhit.

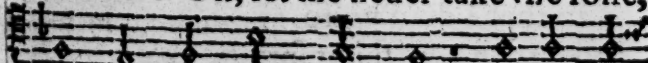
¶ David declareth how he putterh his trust in God, beseeching him to deliuer him: he complaineth also of the pride of his enemies, and for the confirmation of his Faith, he preparerh to shewe him selfe mynde-ful of Gods benefices.



MY trust, ô Lord, in thee I haue put



euermore: Oh, let me neuer take the foile,



nor shrinke for shame therefore. But for thy



iustice sake me rescue & defend: Incline thy



gracious eare to me, & now some succour ſed.

3 Be thou my rocke moſte ſure,
that aye I may be bolde:

Thou haſt giuen charge to ſaue me ſounde,
and art my towre and holde.

4 O thou my God and Lord,
from wicked handes me ſhilde,
And from all cruel enmies rage,
which ſecke to make me yelde.

5 For thou art my ſure hope,
on whome I do depend:
O Lord, my God, thou art my truſt,
ſince childehode I did end.

6 Yea, from my mothers wombe
thou waſt my ſtay and guyde:
Thou tokeſt me thence: therefore wil I,
thee praiſe bothe tyme and tyde.

7 As I a monſtre were,
full many fled me fro:
Yet thou waſt my ſtrong hope and truſt,
ſo that I drad no fo.

8 Lyke as the guffhing ſpring,
ſo ſhall my mouth braſt out,
Thy praiſes and magnificence,

for

for euer the worlde about.

- 9 And now reiect me not,
when age crepeth me vpon,
Ne yet forsake me in this plonge,
when strength and force is gone.
- 10 For they haue talkt of me,
which seeke myne vtter shame:
And they which wolde bereaue my life,
deuised haue the same.
- 11 Saying with courage stoute,
God hath him cast away:
Pursue him hard, and holde him fast:
for none him succour may.
- 12 Ah God, some mercie shewe,
and be not farre from me:
My God, make haste to helpe me now,
as myne hope is in thee.
- 13 Strike thou my foes with shame:
kil them which wolde me kil:
Let shame and sclander burie them,
which wolde me harme and il.
- 14 The meanwhile patiently,
I wil attend and waite:
Extolling euer more and more
thy praises high and great.

- 15 And thogh thy swete mercies,
in nombre passe my reache,
Yet I will dayly thy iustice,
and thy sauing health teache,
16 I wil remaine, ô Lord,
in thy great strength and might:
I wil recorde thy bountie great,
and bring it forth to light.
17 My God thou haste me taught,
euen from my youth thy lawes,
And hitherto I haue set forth
thy diuine workes and Lawes.
18 Forake me not now, Lord,
in this my gray hoarenesse:
Thy mightie power til I haue taught,
this age and their successe.
19 As for thy iustice, Lord,
it is in dede moste hie:
For thou hast made wonderful things:
ô God who is lyke thee?
20 For thou hast made me see,
full great troubles and grief:
But when thou turndst, comforte I felt,
by lyfe thou sendst relief.
21 Myne honour and estate,

thou

thou hast increased so:

That by thy louing face I feele,
my selfe comforted tho.

22 Therefore thy trueth wil I,
on violes praise, my Lord:
O holy one of Israel,
myne harpe shal eke accord.

23 My lippes shal sing for ioye,
when I shal tune thy praise:
Likewise my soule by thee redemde,
the same shal do alwayes.

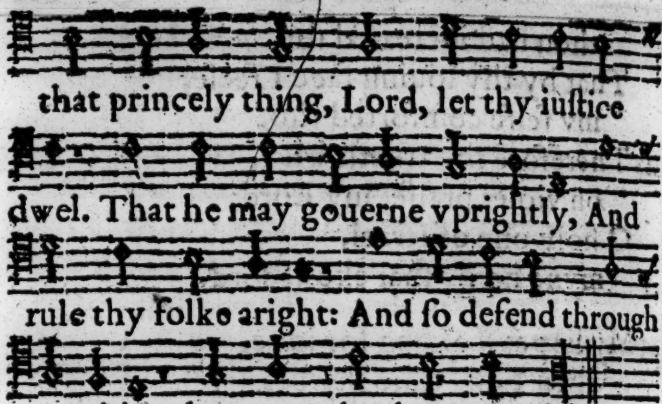
24 Also my tongue shal speake
thy mercies euer and aye:
For suche as did procure myne hurte,
shame hath brought to decaye.

PSALME LXXII. I. Hop.

¶ He prayeth for the prosperous estate of the Kingdome of Salomon, who was the figure of Christ: vnder whome shalbe righteousness, peace, and felicitie. Vnto whome all Kings and all nations shal do homige, whose Name and power shal indure for euer, and in whome all nations shalbe blessed


L Ord giue thy iudgements to the King,

therein instruct him wel. And with his sonne



that princely thing, Lord, let thy iustice
 dwell. That he may gouerne vprightly, And
 rule thy folke aright: And so defend through
 equitie, the poore that haue no might,

- 3 And let the mountaines that are hie,
 vnto their folke giue peace,
 And eke let litle hils applye,
 in iustice to encrease.
 - 4 That he may helpe the weake and poore
 with aide, and make them strong:
 And eke destroy for euermore,
 all those that do them wrong.
 - 5 And then from age to age shal they,
 regarde and feare thy might:
 So long as Sunne doth shine by day,
 or els the moone by night.
 - 6 Lord make the King vnto the iust,
 lyke rayne to fieldes new mowen:
 And lyke to droppes that lay the dust,
- and

and fresh the land vnſowen.

7 The iuſt ſhal florish in his time,
and all ſhal be at peace:

Vntil the moone ſhal leaue to prime,
waſt, chaunge, and to encrease.

8 He ſhalbe Lord of ſea, and ſand,
from ſhoare, to ſhoare throughout:
And from the floudes within the land,
through all the earth about.

9 The people that in deſert dwel,
ſhal knele to him ful thicke:
And all his enemies that rebel,
the earth and duſt ſhal licke.

10 The Lordes of all the Yles thereby,
great giſtes to him ſhal bring:
The Kings of Sabe and Arabie,
giue many coſtly thing.

11 All Kings ſhal ſeeke with one accorde,
in his good grace to ſtand:
And all the people of the worlde,
ſhal ſerue him at his hand.

12 For he the nedie ſorte doth ſaue,
that vnto him do call,
And eke the ſimple folke that haue,
no helpe of man at all.

- 13 He shal take pitie on the poore,
that are with nede opprest:
He shal preferue them euermore,
and bring their soules to rest.
- 14 He shal redeme their lyfe from drede,
from fraude, from wrong, from might;
And eke their bloude shalbe in dede,
moste precious in his sight.
- 15 But he shal liue, and they shal bring,
to him of Sabaes golde:
He shalbe honored as a King,
and daylie be extolde.
- 16 The mightie mountaines of his land,
of corne shal beare suche throng:
That it lyke Cedre trees shal stand,
in Libanus ful long.
- 17 Their cities eke ful wel shal spede,
the frutes thereof shal passe:
In plentie it shal farre exceede
and spring as grene as grasse.
- 18 For euer they shal praise his Name,
while that the Sunne is light:
And thinke them happy through the same,
all folke shal blesse his might.
- 19 Praise ye the Lord of Hostes, and sing,

to Israels God eche one:
 For he doth euerie wondrous thing;
 yea, he him selfe alone.
 20 And blessed be his holy Name,
 all tymes eternally:
 That all the earth may praise the same,
 Amen, Amen, say I.

PSALME LXXIII. THO. STER.

The Prophet teacheth by his example, that neither the worldlie prosperitie of the vngodly, nor yet the affliction of the good, ought to discourage Gods children, but rather ought to moue vs to consider our fathers providence, & to cause vs to reuerence Gods iudgements, forasmuche as the wicked vanish away lyke smoke, & the godly enter into lyfe euerlasting: in hope whereof he resigneth him self into Gods handes.

How euer it be yet God is good and
 kinde to Israel: And to all suche, as safely
 kepe their conscience pure and wel. Yet
 lyke a foole I almoste slipt: my secte be-
 gan to slide, and or I wilst, euen at a pinch,



my steps a wrie gan glide.

- 3 For when I sawe suche foolish men,
I grudgde and did disdayne,
That wicked men all thinges shulde haue,
without turmoile or paine.
- 4 They neuer suffer pangs nor grief,
as if death shulde them smite:
Their bodies are bothe stout and strong,
and euer in good plite.
- 5 And fre from all aduersitie,
when other men be shent:
And with the rest they take no parte
of plague or punishment.
- 6 Therefore presumption doth embrace
their neckes, as doth a chaine,
And are euen wrapt, as in a roabe,
with rapine and disdaine.
- 7 They are so fed, that euen for fat
their eyes oft tymes out start:
And as for worldely goodes, they haue,
more then can wish their heart.
- 8 Their lyfe is moste licencious,
boasting much of the wrong,
which they haue done to simple men,

and

and euer pride among.

- 9 The heauens and the liuing Lord,
they spare not to blaspheme:
And prate they do on worldelie things,
no wight they do esteeme.
- 10 The people of God oft tymes turne backe,
to see their prosprous state,
And almoste drinke the selfe same cup,
and followe the same rate.
- 11 How can it be that God, say they,
shuld knowe and vnderstand:
These worldelie things, since wicked men,
be Lordes of sea and land?
- 12 For we may see how wicked men,
in riches stil increase:
Rewarded wel with worldelie goods,
and liue in rest and peace.
- 13 Then why do I from wickednes
my fantasie refraine?
And wash myne handes with innocentes,
and cense myne heart in vaine?
- 14 And suffer scourges euerie day,
as subiect to all blame?
And euerie morning from my youth,
susteine rebuke and shame?

- 15 And I had almoste said as they,
misliking myne estate:
But that I shulde thy children iudge,
as folke vnfortunate.
- 16 Then I bethought me how I might
this matter vnderstand:
But yet the labour was to great,
for me to take in hand.
- 17 Vntil the tyme I went into
thyne holy place: and then
I vnderstode right perfectly
the end of all these men.
- 18 And namely how thou settest them
vpon a slipperie place,
And at thy pleasure and thy wil
thou dost them all deface.
- 19 Then all men muse at that strange sight,
to see how suddenly:
They are destroyde, dispatcht, consumde,
and dead so horribly.
- 20 Muche-lyke a dreame when one awakthe,
so shal their welth decaye:
Their famous names in all mens sight,
shal ebbe and passe away.
- 21 Yet thus myne heart was griued then:

- my mynde was muche opprest:
22 So fond was I, and ignorant,
and in this point a beast.
23 Yet neuertheles by my right hand,
thou holdst me alwayes fast,
24 And with thy counsel dost me guide,
to glorie at the last.
25 what thing is there that I can wish,
but thee in heauen aboue?
And in the earth there is nothing,
lyke thee that I can loue.
26 My flesh and eke myne heart do faile,
but God doth faile me neuer:
For of myne heart God is the strength,
my porcion eke for euer.
27 And lo, all suche as thee forsake,
thou shalt destroy echone:
And those that trust in any thing,
sauing in thee alone.
T herefore wil I drawe neare to God,
and euer with him dwell:
In God alone I put my trust,
thy wonders wil I tell.

PSALME LXXIIII.

I. Hop.,

o. ij.

¶ The faithfull complaine of the destruction of the Church and true religion, vnder the Name of Sion and the Temple destroyed: and trusting in the might and free mercies of God, by his covenant. They require helpe and succour for the glorie of Gods holy Name, for the saluation of his poore afflicted seruantes, & the confusion of his proude enemies.

Sing this as the. 72. psalme.

WHy art thou Lord so long from vs,
in all this daunger depe?

why doth thyne anger kindle thus,
at thyne owne pasture shepe?

2 Lord call the people to thy thought,
which haue bene thyne so long:

The which thou haste redemde & bought,
from bondage sore and strong.

Haue mynde therefore and thinke vpon,
remember it ful wel:

Thy pleasant place, thy mounte Sion,
where thou wast wont to dwel.

3 Lift vp thy foote, and come in hast,
and all thy foes deface:

which now at pleasure rob and wast,
within thy holy place.

4 Amid thy Congregations all,
thyne enemies roare (ô God)

They set as signes on euerie wall,
their banners splayde abroad.

- 5 As men with axes hewe the trees,
that on the hils do growe:
So shine the bills and swordes of these,
within thy temple now.
- 6 The filing sawde, the carued bordes,
the goodly grauen stones:
With axes, hammers, billes and swordes,
they beat them downe at once.
- 7 Thyne holy place with firie flame,
to grounde they haue downe cast:
The house appointed to thy Name,
defiled is and waste.
- 8 And thus they said within their heart,
dispatche them out of hand:
Then brunt they vp in euery part,
Gods houses through the land.
- 9 Yet thou no signe of helpe dost send,
our Prophetes all are gone:
To tel when this our plague shal end,
among vs there is none.
- 10 when wilt thou Lord, once end this shame
and quaille thyne enmies strong:
shal they alwayes blaspheme thy Name,
and raile on thee so long?
- 11 why dost thou drawe thy hand a backe?
- o. iij.

and hide it in thy lap?

O pluck it out, and be not slack,
to giue thy foes a rap.

12 O God, thou art my King and Lord,
and euermore hast bene:

Yea, thy good grace throughout the worlde
for our good helpe hath seene.

13 The seas that are so depe and dead,
thy might did make them drie:

And thou didst breake the Serpents head,
that he therein did dye.

14 Yea, thou didst breake the heades so great,
of whales that are so fell:

And gauest them to those folke to eate,
that in the desertes dwel.

15 Thou madst a spring with streames to rise,
from rocke bothe harde and hie:

And eke thy hand hath made lykewise,
depe riuers to be drie.

16 Bothe day and eke the night are thyne,
by thee they were begonne:

Thou settst to serue vs with their shyne,
the light and eke the sunne.

17 Thou dost appoint the endes and costes,
of all the earth about:

Bothe

Bothe somer heates, and winter frostes,
thy hand hath founde them out.

18 Thinke on (O Lord) no tyme forget,
thy foes that thee defame,
And how the folish folke are set,
to rayle vpon thy Name.

19 O let no cruel beast deuoure,
the Turtle that is true;
Forget not alwayes in thy power,
the poore that muche do rue.

20 Regarde thy couenant and beholde,
thy foes possesse the land:
All sad and darke, forworne and olde,
our Realme as now doth stand.

21 Let not the simple go away,
nor yet returne with shame:
But let the poore and nedie aye,
giue praise vnto the same.

22 Rise Lord, let be by thee mainteined,
the cause that is thine owne:
Remember how that thou blasphemde
art by the folish one.

23 The voyce forget not of thy foes,
for the presumption hie,
Is more and more encreast of those,
o. iiij.

that hate thee spitefully.

PSALME LXXV. I. C.

¶ The faithful do praise the Name of the Lord, which shal come to iudge at the tyme appoiated, when the wicked shal be put to confusion, and drinke of the cup of his wrath, their pride shal be abated, and the righteous shal be exalted to honour.

Sing this as the 67. Psalm.

O God, laude and praise,
we wil giue to thee,
Of vs at all tymes
thou shalt thanked be:
Sith thy Name is neare,
they wil without doubt
Thy workes of great fame,
declare and shew out.

2 When I (sayeth God)
a mete tyme shal see,
I wil rightly Iudge.
3 For though the earth be,
with all that there dwel,
dissolued and waste,
Her pillers shal I
make stable and faste.

4 I saide to the fooles,
learne now to be wise.

And

And to the peruerse,
let not your horne ryse.

5 Lift not vp (I said)
your hornes thus on hie:
Nor yet with stiffe neck,
speake presumptuouslie.

6 For why? high degree,
procedes in no parte:
From East, nor from west,
ne yet from desert.

7 But God is the iudge,
who onely hath power:
To throwe and cast downe
or raise vp eche houre.

8 For lo, in his hand,
a cup now hath God
Of strong wyne, full mixt,
which he powrth abroad:
The wicked echone,
the dregges of that cup
Shal doutles wring out,
and drinke them all vp.

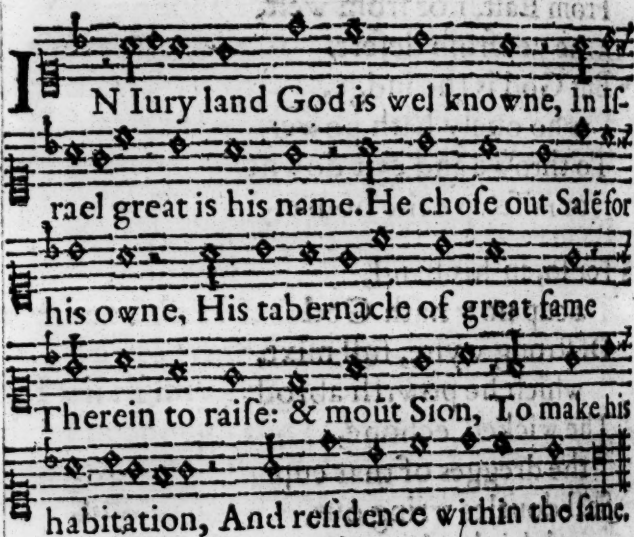
9 But I wil declare
and shew foorth alwayes,
And to Jacobs God

wil sing laude and praise,
 10 The wicked mens hornes
 in twaine breake wil be:
 But the iust mens, shal
 be lifted on hie.

PSALME LXXVI.

R. Po.

¶ Here is set forth the power of God, and care for the defence of
 his people in Ierusalem, in the destruction of the armies of Sea-
 nacherib. And the faithfull are exhorted to be thankful.


IN Iury land God is wel knowne, In Is-
 rael great is his name. He chose out Salē for
 his owne, His tabernacle of great fame
 Therein to raise: & mouēt Sion, To make his
 habitation, And residence within the same.

3 There did he breake the bowemens shaftes,
 Their fire dartes so swift of flight:
 Their shieldes, their swordes & all their cras
 Of warre, whē they were boune to fight.

4 More

- 4 More excellent and more mightie,
Art thou therefore then mountaines hie,
Of rauinous wolues without all right.
- 5 The stout hearted were made a preye,
A sudden slepe did them confounde:
And all the strong men in that fraye
Their feble handes they haue not founde.
- 6 At thy rebuke, ô Iacobs God,
Horses with chariotes ouertrode,
As with deade slepe were cast to grounde.
- 7 Feareful art thou (ô Lord our guyde)
Yea, thou alone: and who is he
That in thy presence may abyde,
If once thyne anger kindled be?
- 8 Thou makest men from heauen to heare,
Thy iudgementes iust: the earth for feare
Stilled with silence then we see.
- 9 when thou, ô Lord, beginst to rise,
Sentence to giue, as iudge of all,
And in the earth dost enterprise
To ridde the humble out of thrall.
- 10 Certes, the rage of mortal men,
Shalbe thy praise: the remnant then
Of their furie thou bindst with all.
- 11 Vowe, and performe your vowes therefore

Vnto the Lord your God, all ye:
 That rounde about him dwel: adore
 This feareful one with offrings free.
 12 which may cut of at his vintage
 The breath of Princes in their rage:
 To earthly Kings feareful is he.

PSALME LXXVII. I. H.

¶ The Prophet in the name of the Church, rehearseth the greatness of his affliction, and his grievous temptation, whereby he was driven to this end, to consider his former conuersation, and the continuall course of Gods workes in the preservation of his seruantes, and so he confirmeth his Faith against these tentations.

I with my voyce to God do crye, with
 heart, & hearty cheare: my voyce to God
 I lift on hie, and he my sute doth heare,
 In tyme of grief I sought to God, by night
 no rest I toke: But strecht my handes to
 him abrod, my soule comforte forsoke.

3 when

- 3 When I to thinke on God entend,
my trouble then is more:
I spake, but coulde not make an end,
my breath was stopt so sore.
- 4 Thou heldst mine eyes such wise from rest,
that I alwayes did wake:
with feare I was so sore opprest,
my speache did me forsake.
- 5 The dayes of olde in mynde I cast,
and oft did thinke vpon:
The tymes and ages that are past,
full many yeares by gon.
- 6 By night my songes I call to mynde,
once made, thy praise to shewe:
And with my heart muche talke I finde,
my sprites do searche to knowe.
- 7 wil God (said I) at once for all,
cast of his people thus:
So that hence forth no tyme he shall,
be freindly vnto vs?
- 8 what? is his goodnes cleane decayde,
for euer and a day?
Or is his promise now delayde,
and doth his trueth decaye?
- 9 And wil the Lord our God forget,

- his mercies manyfolde?
Or shal his wrath encrease so hote,
his mercie to withholde?
- 10 At last I said, my weaknes is
the cause of this mistrust:
Gods mighty hand can helpe all this,
and chaunge, it when he lust.
- 11 I will regarde and thinke vpon,
the working of the Lord:
Of all his wonders past and gone,
I gladly will record.
- 12 Yea, all his workes I wil declare,
and what he did deuise:
To tel his factes I wil not spare,
and eke his counsel wise.
- 13 Thy workes (ô Lord) are all vpight
and holy all abroad:
what one hath strength to match the might
of thee ô Lord our God?
- 14 Thou art a God, that dost foorth shewe
thy wonders euerie houre,
And so dost make the people knowe,
thy vertue and thy power.
- 15 And thyne owne folke thou didst defend,
with strength and stretched arme:

The

- The sonnes of Iacob that discend,
and Iosephs seede from harme.
- 16 The waters, Lord, perceiued thee,
the water sawe thee wel:
And they for feare aside did flee,
the depthes on trembling fel.
- 17 The cloudes that were both thick & black
did raine ful plenteously:
The thunder in the ayre did cracke,
thy shaftes abroad did flee.
- 18 Thy thunder in the fire was heard,
the lightning from aboue:
with flashes great made men afearcd,
the earth did quake and moue.
- 19 Thy wayes within the sea do lye,
thy pathe in waters depe.
Yet none can there thy steppes espie,
nor knowe thy pathe to kepe.
- 20 Thou leadst thy folke vpon the land,
as shepe on euerie side:
By Moyfes and by Aarons hand,
thou didst them safely guide.

PSALME LXXVIII. THO. STER.

¶ He sheweth how God of his mercie chose his Church of the posteritie of Abraham, reproching the stubburne rebellion of their Fathers, that the children might not onely vnderstande

that God of his free mercie made his covenant with their ancestors; but also, seeing them so malicious and perverse, might be ashamed and so turne wholly to God. In this psalme the holy Ghost hath comprehended, as it were, the sume of all Gods benefites, to the intent the ignorant and grosse people, might see in few wordes, the effect of the whole histories.

Attend my people to my Law, and
to my wordes incline: My mouth shal speak
strange parables, & sentences diuine: which
we our selues haue heard & learnd euen of
our fathers olde, And which for our instruction,
our Fathers haue vs tolde.

- 4 Because we shulde not kepe it close,
from them that shulde come after:
who shulde Gods power to their race praise
and all his workes of wonder.
5 To Iacob he commandment gaue
how Israel shulde liue,

willing

- Willing our fathers shulde the same,
vnto their children giue.
- 6 That they and their posteritie,
that were not sprong vp tho,
Shulde haue the knowledge of the Law,
and teache their seede also.
- 7 That they might haue the better hope,
in God that is aboue:
And not forget to kepe his Lawes,
and his preceptes in loue.
- 8 Not being as their Fathers were,
rebellling in Gods sight,
And wolde not frame their wicked heartes
to knowe their God aright.
- 9 How went the people of Ephraim
their neighbours for to spoile,
Shooting their dartes the day of warre,
and yet they toke the foile?
- 10 For why? they did not kepe with God,
the couenant that was made:
Nor yet wolde walke or leade their liues;
according to his trade.
- 11 But put into obliuion
his counsel and his wil,
And all his workes moste magnificke,

which he declared stil.

- 12 what wonders to our forefathers,
did he him selfe disclose
In Egipt land, within the field,
that calde is Taneos?
- 13 He did deuide and cut the sea,
that they might passe at ones,
And made the water stand as stil,
as doth an heape of stones.
- 14 He led them secret in a cloude,
by day when it was bright:
And all the night, when darke it was,
with fire he gaue them light.
- 15 He brake the rockes in wildernes,
and gaue the people drinke:
As plentiful, as when the deepes,
do flowe vp to the brinke.
- 16 He drewe out riuers out of rockes,
that were bothe drie and harder
Of suche aboundance that no floudes,
to them might be comparde.
- 17 Yet for all this, against the Lord,
their sinne they did increasse:
And stirred him that is moste high,
to wrath in wilderness.

18 They

- 18 They tempted him within their hearts,
lyke people of mistrust:
Requiring suche a kinde of meate,
as serued to their lust.
- 19 Saying with murmuration
in their vnfaithfulnes:
what? can this God prepare for vs,
a feast in wildernes?
- 20 Beholde, he strake the stonie rocke,
and floodes foorth with did flo:
But can he now giue to his folke,
both bread and flesh also?
- 21 When God heard this, he waxed wroth,
with Iacob and his fede:
So did his indignation,
on Israel procede.
- 22 Because they did not faithfully
beleue and hope, that he:
Coulede alwayes helpe and succoure them,
in their necessitie.
- 23 wherefore he did commande the cloudes:
forth with they brake in sunder:
- 24 And rainde downe M A N for them to eat,
a foode of mikel wonder.
- 25 When earthly men with angels foode,

- were fedde at their request,
26 He bade the Eastwinde blowe away,
and brought in the Southwest,
27 And rainde downe flesh as thicke as dust,
and foule as thicke as sand:
28 Which he did cast amiddes the place,
where all their tentes did stand,
29 Then did they eat exceedingly,
and all men had their fill:
Yet more and more they did desire,
to serue their lustes and willes.
30 But as the meat was in their mouthes.
his wrath vpon them fel,
31 And slewe the floure of all the youth,
and choise of Israel.
32 Yet fel they to their wonted sinne,
and stil they did him grieue:
For all the wonders that he wrought,
they wolde him not beleue.
33 Their dayes therefore he shortened,
and made their honour vaine:
Their yeares did waste and passe away,
with terrour and with paine.
34 But euer when he plagued them,
they sought him by and by:
35 Remem-

- 35 Remembring then he was their strength,
their helpe and God moſte hye.
- 36 Thogh in their mouthes they did but gloſe
and flatter with the Lord:
And with their tongues, and in their hearts
diſſembled euerie worde.
- 37 For why? their heartes were nothing bent
to him, nor to his trade,
Nor yet to kepe, or to performe
the couenant that was made.
- 38 Yet was he ſtil ſo mercyfull,
when they deſeruede to dye,
That he forgaue them their miſdedes,
and wolde not them deſtroye.
- Yea, many a tyme he turnde his wrath,
and did him ſelfe auife,
And wolde not ſuffer all his whole
diſpleaſure to ariſe,
- 39 Conſidring that they were but fleſh,
and euen as a winde,
That paſſeth away, and can not wel
returne by his owne kinde.
- 40 How often tymes in wildernes,
did they their Lord prouoke?
How did they moue and ſtirre their Lord,

to plague them with his stroke?

41 Yet did they turne againe to sinne,
and tempted God eftfone:
Prescribing to the holy Lord,
what things they wolde haue done.

42 Not thinking of his hand and power,
nor of the day, when he
Deliured them out of the bondes,
of the fierce enemie.

43 Nor how he wrought his miracles,
as they them selues behelde,
In Egipt, and the wonders that
he did in Zoan fielde.

44 Nor how he turned by his power
their waters into blood,
That no man might receiue his drinke,
at riuer nor at flood.

45 Nor how he sent them swarmes of flies
which did them fore anoy,
And filde their countrey ful of frogges
which shulde their land destroy.

46 Nor how he did commit their frutes
vnto the caterpillar:
And all the labour of their handes
he gaue to the grasshopper.

47 with hailstones he destroyde their vines,
so that they were all lost:

And not so muche as wilde figge trees,
but he consumde with frost.

48 And yet with hailstones once againe,
the Lord their cattel smote:
And all their flockes and heardes likewise,
with thunder boltes ful hote.

49 He cast vpon them in his ire,
and in his furie strong,
Displeasure, wrath and euil Sprites,
to trouble them among.

50 Then to his wrath he made away,
and spared not the least:
But gaue vnto the pestilence,
the man and eke the beast.

51 He strake also the first borne all,
that vp in Egipt came:
And all the chief of men and beastes
within the tentes of Ham.

52 But as for all his owne deare folke,
he did preferue and kepe,
And caried them through wildernes,
euen lyke a flocke of shepe.

53 without all feare bothe safe and sounde,

he brought them out of thrall:
Where as their foes with rage of Sea,
were ouerwhelmed all:

54 And brought them out into the coastes,
of his owne holy land:

Euen to the mounte which he had gote
by his strong arme and hand.

55 And there cast out the heathen folke,
and did their land deuide:

And in their tentes he set the Tribes,
of Israel to abyde.

56 Yet for all this, their God moſte high,
they ſtirde and tempted ſtil:

And wolde not kepe his Teſtament,
nor yet obey his wil.

57 But as their fathers turned backe,
euen ſo they went aſtraye:

Muche lyke a bowe that wolde not bend,
but ſlipt and ſtart awaye.

58 And griued him with their hil altars,
with offrings and with fire:

And with their Idols, vehemently
prouoked him to ire.

59 Therewith his wrath began againe
to kindle in his brest:

The noghtines of Israel
he did so much detest.

60 Then he forsoke the tabernacle,
of Silo, where he was
Right conuersant with earthly men,
euen as his dwelling place.

61 Then suffred he his might and power,
in bondage for to stand:
And gaue the honour of his Arke,
into his enemies hand.

62 And did commit them to the sword,
wrothe with his heritage:

63 The yong men were deuoured with fire:
maides had no mariage,

64 And with the sword the Priestes also,
did perish euerichone:
And not a widowe left a liue
their death for to bemone.

65 And then the Lord began to wake,
lyke one that slept a tyme:
Or lyke a valiant man of warre,
refreshed after wyne.

66 with emraudes in the hinder partes,
he strake his enemies all:
And put them then vnto a shame,

that was perpetual.

- 67 Then he the tent and tabernacle,
of Ioseph did refuse:
As for the Tribe of Ephraim,
he wolde in no wise chuse.
- 68 But chose the Tribe of Iehuda,
where as he thought to dwell:
Euen the noble mount Sion,
which he did loue so wel.
- 69 where as he did his Temple buyld,
bothe sumptuously and sure:
Lyke as the earth which he hath made
for euer to indure.
- 70 Then chose he Dauid him to serue,
his people for to kepe:
which he toke vp and brought away,
euen from the foldes of shepe.
- 71 As he did follow th' ewes with yong,
the Lord did him auance,
To fede his people of Israel,
and his inheritance.
- 72 Then Dauid with a faithful heart
his flocke and charge did fede:
And prudently with all his power,
did gouerne them in dede.

PSALME LXXIX.

I. Hop.

The Iſralites complayne to God for the great calamitie and oppreſſion that they ſuffred, when Antiochus deſtroyde their temple and citie Ieruſalem, deſiring Gods aide againſt his raging tyranie, leſt Gods Name and religion ſhulde be contemned among the heathen, who ſhulde ſee them thus forſaken and periſhe.

O Lord, the Gentiles do inuade, Thyne
heritage to ſpoile: Ieruſalem an heape is
made, thy temple they deſoile: The bodies
of thy Saintes moſte deare, abroad to birdes
they caſt: The fleſh of ſuche as do thee feare,
The beaſtes deuoure and waſte.

3 Their blood throughout Ieruſalem,
as water ſpilt they haue:
So that there is not one of them,
to lay their dead in graue.

- 4 Thus are we made a laughing stocke,
almoste the worlde throughout:
The enmies at vs iest and mocke,
which dwel our coastes about.
- 5 Wilt thou, ô Lord, thus in thyne ire,
against vs euer fume?
And shewe thy wrath as hote as fire,
Thy folke for to consume?
- 6 Vpon those people powre the same,
which did thee neuer knowe:
All realmes which call not on thy Name,
consume and ouerthrowe.
- 7 For they haue gote the vpper hand,
and Iacobs seede destroyde:
His habitation and his land,
they haue left waste and voyde.
- 8 Beare not in mynde our former fautes:
with speede some pitie showe,
And aide vs, Lord, in all assaltes:
For we are weake and lowe.
- 9 O God, that giuest all health and grace,
on vs declare the same:
Weigh not our workes, our sinnes deface,
For honour of thy Name.
- 10 why shal the wicked stil alway,

To vs, as people dumme,
In thy reproche reioyce and say,
where is their God become?

Require, ô Lord, as thou seeft good,
before our eyes in sight:
Of all these folke, thy seruantes blood,
which they spilte in despight.
11 Receiue into thy sight in hafte,
the clamours, grief, and wrong
Of fuche as are in prifon caft,
Sufteining yrons ftrong.

Thy force and ftrength to celebrate,
Lord fet them out of band,
which vnto death are deftinate,
And in their enmies hand.
12 The nations which haue bene fo bolde
as to blafpheme thy Name,
Into their lappes with feuen folde
Repay againe the fame.

13 So we thy folke, thy pasture fhepe
wil praife thee euermore,
And teache all ages for to kepe
for thee lyke praife in ftore.

A lamentable prayer to God to relieue the miseries of his church
desiring him to consider their first estate whe his fauour shined
towards them, and to finish the worke which he had begonne.

O Pastor of Israel, like shepe that dost
leade, The linage of Ioseph, aduert and
take hede: That sittest betwene the Cheru-
bins bright, Appeare now and shew, to vs
thy great might.

2 Before thy folke, Ephraim,
Beniamin of olde:
And tribe of Manasses,
the flocke of thy folde.
Awake once, vpreare,
thy puissance moste strong:
And come saue vs, Lord,
thou taryest to long.

3 O great God eternall,

our strength and our stay
Returne and restore vs,
without more delay:
And let shine on vs
thy countenance cleare:
So shal we be safe,
and shrinke for no feare.

- 4 O Lord God of armies,
thy folke to consume:
How long at their prayers,
shal thyne anger fume.
- 5 Thou fedst them with bread,
of weping and wo:
Teares largely to drinke,
thou gauest them also.
- 6 Thou settest vs the hatred,
and strife to susteine:
Of all our next neighboures
our harmes that haue sene.
And our foes right glade
of our shame and wrong;
With taunting vs mocke,
them selues all among.
- 7 O Lord God of armies,
our strength and our stay,

Returne and restore vs,
without more delay.
And let shyne on vs,
thy countenance cleare,
So shal we be safe
and shrinke for no feare.

8 A vine out of Egypt
thou broughtst with great cure:
Thou caste out the Gentiles
and plantedst it sure.

9 Thou cleansedst the grounde
and rootedst it so,
That all the whole land,
it fild to and fro.

10 With the shaddowe thereof,
the mountaines were cled:
And lyke the tall Ceders
her branches did spred.

11 Her boughs to the sea,
farre forth did she streatch:
And graffes, to the floude
Euphrates, outreache.

12 why hast thou broke downe then
her hedges so faire:
Til all that passe by her,

- haue plukt her ful bare?
13 The boare of the wode,
hath digd vp at wil:
And beastes of the fiede,
their bellies they fil.
- 14 O great God of armies,
our strength and our stay,
Returne we beseeche thee,
without more delay:
Consider from heauen,
and see this fore case:
And visite this vine,
which all men disgrace.
- 15 And visite the vineyarde
and field where it stode,
which thy right hand planted,
when it was but rude.
And of the yong budde,
some pitie, Lord, take
which thou for thy selfe,
moste strong didst once make.
- 16 which now all downe beaten,
is burnt vp with fire:
As people which perishe
at thy frowning ire.

17 But yet on that man
 let thyne hand be knowen:
 which by thy right hand
 thou chose for thyne owen.

On the sonne of man (Lord)
 thy might now declare:
 For thy selfe so potent
 whome thou didst prepare.

18 We shal not turne backe,
 from thee then no more:
 Reuiue vs, thy Name
 so shal we implore.

19 O Lord God of armies,
 our strength and our stay,
 Returne and restore vs
 without more delay:
 And let shyne on vs
 thy countenance cleare,
 So shal we be safe
 and shrinke for no feare.

PSALME LXXXI. R. Pon.

¶ An exhortation to praise God both in heart and voyce for his benefites, and to worship him onely. God condemneth their ingratitude, and sheweth what great benefites they haue loste through their owne malice.

TO God our strength most comfortable,
 with meeie heartes sing and reioyce: To Ia-
 cobs God molte amiable, Make melodie
 with chearful voyce. Go take vp the Psal-
 mes, The timbrel with shalmes, Bring foorth
 now let see: The harpe full of pleasure, with
 viole in measure, That wel can agree.

- 3 At our feast day (as we were wonted)
 Let blowe the trumpets merely,
 The first day of the month, appointed
 Thus to be kept solemnedly.
- 4 For (as tyme hath serued)
 Israel obserued
 This statute of olde:
 And this is the order

which their God to honour
Iacobs sede did holde.

5 He laide his Law vnto the linage
Of Ioseph, parting from the land
Of Egipt: where I heard a language
Vncouth and strange to vnderstand.

6 Then, my force vprearing,
From the burthens bearing:
His shulders I toke:
And eke the taskmaister,
The pottes and the plaster
His handes then forsoke.

7 Thou calledst, being brought at vnder,
And I did ridde thee from distres:
within the secret of my thunder
I heard thy grudgeings more and lesse,
I did also proue thee,
My goodnes aboue thee
when thou didst mistrust,
At Meriba chiding:
For waters prouiding,
To serue thee at lust.

8 Hearken my people, I assure thee,
O Israel (If thou woldst heare)

9 Thou shuldst let no strange God allure thee
Nor

Nor other Gods worshipec or feare.

10 For I am th' Eternal
Thy great God supernal,
which from Egipts thral
Haue brought thee so safely:
Thy mouth open largely,
And fil it I shal.

11 But yet my people whome I chused,
My voyce they wolde not heare, I say:
And Israel proudly refused,
On me their louing Lord to stay:

12 Therefore I did leaue them
Euen as their heartes gaue them
To serue their ingine:
After lewde intysings
Of their owne deuifings,
So did they decline.

13 Oh, if my folke had not forsaken,
To hearken vnto me those dayes:
Oh, if that Israel had taken
Delite to walke in my trew wayes.

14 Then coulde I had reason
In a lytle season
Their foes to subdewe:
And myne hand haue turned
Vpon suche as spurned,

q. iiij.

My Saintes to pursewe.

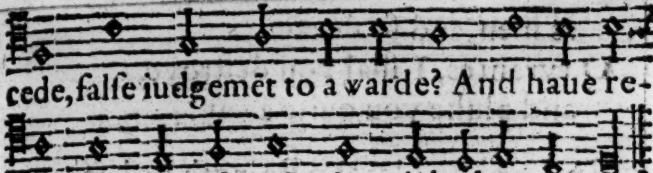
- 15 The haters of the Lord, shulde neuer
But flatter him, by force constrained:
And a moste prosperous tyme for euer,
Shulde to my people haue remaind.
16 Thou shuldst then haue bene fead
With moste finest wheat bread
Euen at thyne owne will:
And with the swete honie
Of the rocke so stonie,
I wolde thee fulfill.

PSALME LXXXII.

I. Hop.

The Prophet declaring God to be present amōges the iudges & magistrats, reproveth their parcialitie and vnrighteousnes, and exhorteth them to do iustice: but seeing none amendment, he desireth God to vndertake the matter and execute iustice him selfe.

Amid the prease with men of might,
the Lord him selfe did stand: To pleade the
cause of trueth and right, with iudges of
the land How long, said he, wil you pro-
cede



cede, false iudgemēt to a warde? And haue re-
spect for loue of mede, the wicked toregarde?


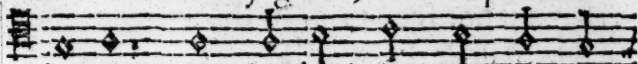
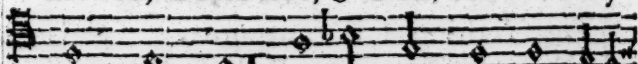
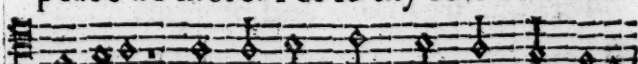
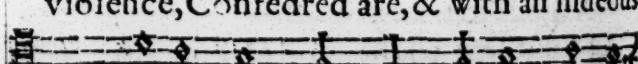
- 3 where as of due ye shulde defend,
the fatherles and weake:
And when the poore man doth contend,
in iudgement iustly speake.
- 4 If ye be wise, defend the cause,
Of poore men in their right:
And ridde the nedic from the clawes,
Of tyrantes force and might.
- 5 But nothing wil they knowe or learne,
In vaine to them I talke:
They wil not see or ought discerne,
But stil in darknes walke.
For lo, euen now the tyme is come,
That all things fall to nought:
And lykewise Lawes both all and summe,
For gaine are sould and bought.
- 6 I had decreed it in my sight,
As gods to take you all:
And children to the moste of might,
For loue I did you call.
- 7 But notwithstanding ye shal dye,
q. iiij.

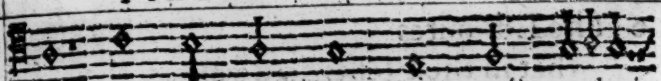
as men, and so decay:
 O tyrantes, I shal you destroye,
 and pluke you quite away.

8 Vp, Lord, and let thy strength be knowne,
 and iudge the worlde with might:
 For w hy? all nations are thyne owne
 to take them as thy right.

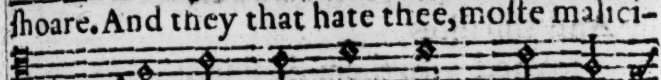
PSALME LXXXIII. R. Po.

A prayer for the Church, being assailed on all sides by the vn-
 faithful, confedered together to bring it to ruine: with rehearful
 of certeine examples how God hath supported his owne in times
 past, to incourage the faithful with good hope.

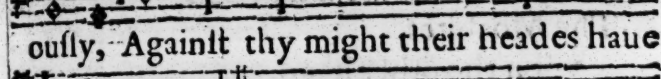

God for thy grace, thou kepe no more

 silence, Cease not, O God, nor holde thy

 peace no more: For lo thy foes with cruel

 violence, Confedred are, & with an hideous

 roare. In this their rage, these rebels bragge &
 shoare



shoare. And they that hate thee, molte malici-



ously, Against thy might their heades haue



rayfed on hie.

- 3 For to oppresse,
 thy people they pretend
 with subtile flight:
 and moue conspiracie.
 For suche as on
 thy secrete helpe depend.
- 4 Go to, say they,
 and let vs vtterly,
 This nation
 root out from memorie:
 And of the Name
 of Isralites let neuer
 Further be made,
 no mention for euer.
- 5 Conspired are
 with cruel hearts and fely
 Thus against thee
 together in a badn.

- 6 The Edomites
that in their tents do dwell,
And Ismalites
ioyned with them do stand:
The Moabites.
vpon the other hand,
with the proude race
of Agarenes together:
Assembled are,
and wickedly confeder.
- 7 Gebal, Ammon
and Amalek all thre:
Marche foorth,
echone with his garison:
The Philistims
formest they thinke to be,
The indwellers
of Tire with them are bowne.
- 8 Asshur also,
is their companyon:
with the children
of Lot, to be arayed
In their supporte,
his banner is displayed.
- 9 Do thou to them,
as thou didst to the hoste:

Of Madian:

Iafin and Sifera

At Kyfon floode.

10 In Endor liues they lost,
To dongue the land
where as their bodies lay.

11 Lyke Oreb, Zeb,
Zeba and Zalmunna,
So make thou them:
euen their moſte mightie Princes,
And all the chief
rulers of their prouinces.

12 which ſaid, let vs
inherite as our owne:
Gods manſions.

13 My God make them to be,
Lyke rolling wheles,
or as the ſtubble blowne
Before the winde.

14 As fire the woods, we ſee
Doth burne: and flame
deuoure on mountaines hie
The hather croppe.

15 So let thy tempeſt chaſe them,
And thy whirle winde
with terror ſo deface them.

16 Their faces, Lord,

- 16 Their faces, Lord,
 with shamefulnes fulfil:
 That they may seke,
 thy Name in mynde to print.
- 17 Confounded let
 them be, and euer stil
 Vexed with wo:
 yea, make them shamde and sheent.
- 18 And let them knowe
 that thou art permanent:
 That I E H O V A,
 thy Name alone pertaineth
 To thee, ouer all
 the earth whose glorie raigneth.

PSALME LXXXIIII. I. Hop.

¶ Dauid driuen forth of his countrie, desireth moste ardently to come againe to the Tabernacle of the Lord, and the assemblie of the Saintes, to praise God: pronouncing them blessed that may so do. Then he praiseth the courage of the people, that passe through the wildernes to assemble them selues in Sion. Finally with praise of this matter, & confidence of Gods goodness, he endeth the Psalme.

Sing this as the 67. psalme.

How pleasant is thy dwelling place,
 ô Lord of hostes, to me?
 The tabernacles of thy grace
 how pleasant, Lord, they be?
 2 My soule doth long ful sore to go,

into

into thy courtes abroad:
My heart doth lust, my flesh also,
in thee the liuing God.

- 3 The sparowes finde a roome to rest,
and saue them selues from wrong:
And eke the swallowe hath a nest
wherein to kepe her yong.
- 4 These birdes ful nigh thyne altar, may
haue place to sit and sing: .
O Lord of Hostes thou art, I say,
my God, and eke my King.
- 5 Oh they be blessed that may dwell,
within thy house alwayes:
For they all tymes thy factes do tel,
and euer giue thee prayse.
- 6 Yea, happy sure lykewise are they,
whose stay and strength thou art:
which to thy house do mynde the way,
and seke it with their heart.
- 7 As they go through the vale of teares,
they digge vp fountaines stil:
That as a spring it all appeares,
and thou their pits dost fil.
- 8 From strength to strength they walk ful fast.
no faintenes there shalbe:

And so the God of gods at last,
in Sion they do see.

9 O Lord of hostes to me giue hede,
and heare when I do pray:
And let it through thyne eares procede,
ô Iacobs God I say.

10 O Lord our shielde, of thy good grace,
regarde, and so drawe neare:
Regarde, I say, beholde the face,
of thyne annoynted deare.

11 For why? within thy courtes one day,
is better to abyde:
Then other where to kepe or stay,
a thousand dayes beside.

12 Muche rather wolde I kepe a dore
within the house of God:
Then in the tentes of wickednes,
to settel myne abode.

13 For God the Lord, our light and shielde,
wil grace and worshipec giue:
And no good thing shal be withhelde
from them that purely liue.

14 O Lord of Hostes, that man is blest,
and happy sure is he:
That is perswaded in his brest,

to trust all tymes in thee.

PSALME LXXXV. VV. Ke.

¶ Because God withdrew not his rodde from his Church, after they returned from Babylo, first they put him in mynde of their deliuerance, to the intent that he shulde not leaue the worke of his grace vnperfect: next they complayne of their long affliction: & thirdely they reioyce in hope of felicitie promised. For their deliuerance was a figure of Christes Kingdome, vnder the which shude be perfect felicitie.

O Lord, thou loued hast thy land, And
brought forth Iacob with thyne hand, who
was in thraldome streit: Thy peoples finnes
so great and hudge, Thou couered haste
and didst not iudge, Thy mercies were so
great.

3 Thyne anger then and wrath so hote,
Thou didst remit and hast forgot,
Suche was thy tender loue.

- 4 O turne vs then, God of our strengths
Release thyne ire, and now at length
Let our distresse thee moue.
- 5 wilt thou be wroth with vs for aye?
wilt thou prolong thy wrath, I saye?
And that from age to age?
- 6 wilt thou not turne, vs vp to raise,
That we thy people may thee praise,
And that with great courage?
- 7 Thy mercie, Lord, to shewe vouchesaue,
That thy saluation we may haue:
But hearken now I wil.
- 8 And heare what God him selfe doth say,
who peace before his Saintes doth lay,
Lest they shulde turne to il.
- 9 Now certeinly, his health is neare,
To suche as do in dede him feare,
And bleffeth stil our land:
- 10 Lo, trueth and mercie both do mete:
His righteousnes and peace do grete,
And both ioyne hand in hand.
- 11 For trueth shal from the earth bud out,
From heauen righteousnes no doubt:
Yea, God shal giue good store,

- 12 So that our land shal giue increase,
 13 And righteousness towardes him please,
 who shal stil marche before.

PSALME LXXXVI. I. Hop.

¶ David sore afflicted and forsaken of all, prayeth feruently for deliuerance: sometyms rehearsing his miseries, sometimes the mercies receiued: desiring also to be instructed of the Lord, that he may feare him and glorifie his Name. He complayneth also of his aduersaries, and requireth to be deliuered from them.

Lord bowe thyne eare to my request,
 and heare me by and by: with grieuous
 paine and grief opprest, full poore and
 weake am I. Preserue my soule, because
 my waye, and doinges holy be: And saue thy
 seruant, Lord I praye, that puttes his trust
 in thee.

- 3 Thy mercy, Lord, on me expresse,
defend me eke with all:
For through the day I do not cease,
on thee to crye and call.
- 4 Comforte (ô Lord) thy seruants soule,
that now with paine is pynde:
For vnto thee, Lord, I extol
and lifte my soule and mynde.
- 5 For thou art good and bountiful,
thy giftes of grace are free:
And eke thy mercy plentiful,
to all that call on thee.
- 6 O Lord likewise when I do pray,
regarde and giue an eare:
Marke wel the wordes that I do say,
and all my prayers heare.
- 7 In tyme when trouble doth me mone,
to thee I do complayne.
For why? I knowe and wel do proue,
thou answerst me agayne.
- 8 Among the Gods (ô Lord) is none
with thee to be comparde,
And none can do as thou alone.
the lyke hath not bene heard.
- 9 The Gentiles and the peoples all,
- which

- which thou didst make and frame:
Before thy face on knees wil fall,
and glorifie thy Name.
- 10 For why? thou art so muche of might,
all power, Lord, is thyne owne:
Thou workest wonders stil in sight,
for thou art God alone.
- 11 O teache me(Lord) thy way, and I
shal in thy trueth procede:
O ioyne my heart to thee so nye,
that I thy name may drede.
- 12 To thee, my God, wil I giue praise,
with all my heart (O Lord,
And glorifie thy Name alwayes,
for euer through the worlde.
- 13 For why? thy mercie shewed to me
is great, and doth excel:
Thou settest my soule at libertie
out from the lower hel
- 14 O Lord, the proude against me rise,
and heapes of men of might:
They seke my soule, and in no wise,
wil haue thee in their sight.
- 15 Thou Lord art merciful and meke,
ful slacke and slowe to wrath:

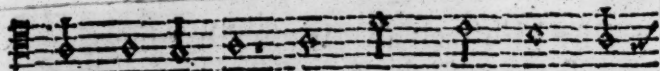
Thy goodnes is full great, and eke
thy trueth no measure hath.

- 16 O turne to me, and mercie graunt,
thy strength to me apply:
O helpe and saue thyn owne seruant,
thy handmaides sonne am I.
- 17 On me some signe of fauour shewe
that all my foes may see:
And be ashamed, because (Lord) thou,
didst helpe and comfort me.

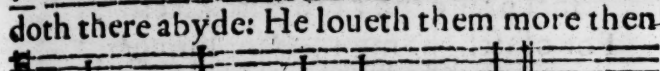
PSALME LXXXVII. I. Hop.

¶ The holy Ghost promifeth that the condition of the Church,
which was in miserie after the captiuitie of Babylon, shulde be
restored to great excellencie, so that there shulde be nothing more
comfortable, then to be nombred among the members thereof.

That citie shall full wel endure, her
ground worke stil doth stay Vpon the holy
hilles ful sure, it can no tyme decay.
God loues the gates of Sion best, his grace
doth



doth there abyde: He loueth them more then



all the rest, of Iacobs tents besyde.

- 3 Full glorious things reported be,
in Sion and abroad:
Great things, I say, are said of thee
thou citie of our God.
- 4 On Rahab I wil cast an eye,
and beare in mynde the same:
And Babylon shal eke apply,
and learne to knowe my Name.
- 5 Lo, Palestine and Tire also,
with Ethiope lykewise:
A people olde, ful long ago
were borne, and there did ryse.
- 6 Of Sion they shal say abroad,
that diuers men of fame
Haue there sprong vp, and the hie God,
hath founded fast the same.
- 7 In their recordes to them it shal,
through Gods deuise appeare:
Of Sion that the chief of all
had his beginning there.

r. iiij.

8 The Minstrels all with such as sings,
 shal praise the Lord with glee:
 For of delight my pleasant springes,
 are compast all in thee.

PSALME LXXXVIII. VV. Ke.

A grievous complaynt of the faithful sore afflicted by sickness, persecutions and aduersitie: being as it were left of God without any consolation, yet he calleth on God by faith and striueth against desperatiō, complayning him selfe to be forsaken of all earthly helpe.

O God of my saluation, I day and
 night before thee fall. O let my supplicatiō,
 Of thee be heard when I do call. For evils
 do my soule so fill: My lyfe neare to the
 grave is throwne, with such as fall y^e pit vn-
 til, I nombred am, and strength haue none.
 Among the dead a man moste free,

As

As one in graue already flaine.
Whome thou esteemst no more to be.
But quite cut of as one molte vaine.

6 In depth profounde thou hast me cast,
where in the darke ful deepe I lye:

7 Thy wrath so laide on me thou hast,
That ouercome with grief, I crye.

8 Suche as me knewe, thou hast drawne backe
whose loue is turned to great hate:
I am shut vp: all helpe I lacke,
For to redresse my dredful state.

9 My visage doth my grief declare:
To thee I crye, Lord, day by day:
Myne hands to thee I stretch with care,
But yet can haue no rest nor stay.

10 wilt thou shewe wonders to the dead?
Shal dead men ryse to praise thy Name?

11 Shal in the graue thy loue be spread?
with faithfulness may death wel frame?




12 Thy wondrous workes for to repeat,
Shal they in darknes deepe be known?
Or shal thy righteousness so great,
In a forgetful land be shoven?

13 To thee, O Lord, long cryde I haue,
And early shal I come to pray.

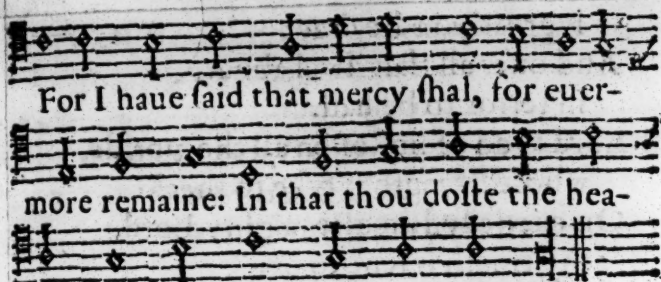
- 14 why dost thou stay my soule to saue,
 And turne thy face from me away?
 15 I am afflicted to the death,
 Alwayes in dread, of lyfe in doubt:
 16 Thy wrath I feele at euerie breath:
 Thy feare almoste hath worne me out.
 17 Lyke water they mé closed rownde,
 Because I shulde not from them flyde,
 18 My louers heartes thou halt vp bownde,
 And myne acquaintance did them hyde.

PSALME LXXXIX. I. Hop.

¶ with many wordes doth the Prophet praise the goodnes of god,
 for his Testament and couenant, that he had made betwene him
 and his elect by Iesus Christ the sonne of Dauid: then doth he
 complayne of the great ruine and desolation of the Kingdome of
 Dauid, so that to the outwarde appearance, the promise was bro-
 ken. Fynally he prayeth to be deliuered from his afflictions, ma-
 king mention of the shortnes of mans lyfe, and confirming him
 selfe by Gods promyses.


 T O sing the mercies of the Lord, my

 tongue shal neuer spare: And with my mouth

 from age to age, thy trueth I will declare.

For



For I haue said that mercy shal, for euer-
more remaine: In that thou doste the hea-
uens stay, thy trueth appeareth playne.

- 3 To myne elect (sayeth God), I made
a couenant and behest:
My seruant Dauid to perswade
I swore and did protest.
- 4 Thy seede for euer I will stay,
and stablish it ful fast:
And stil vpholde thy throne alway,
from age to age to last.
- 5 The heauens shewe with ioy and mirth,
Thy wondrous workes, O Lord:
Thy Saintes within thy Church on earth,
thy faith and trueth record.
- 6 who with the Lord is equal then
in all the cloudes abroad?
Among the sonnes of all the Gods
what one is lyke our God?
- 7 God in assemble of the Saintes,

- is greatly to be drad:
And ouer all that dwel about,
in terror to be had.
- 8 Lord God of hostes, in all the worlde,
whose strength is lyke to thee?
On euerie syde moste mighty Lord,
thy trueth is sene to be.
- 9 The raging sea, by thyne aduice,
thou rulest at thy wil:
And when the waues thereof aryse,
thou makest them calme and stil.
- 10 As a man slaine, so Egipt land,
hast thou subdued, ô Lord,
Thy foes with mightie arme and hand,
thou scattred hast abroad.
- 11 The heauens are thyne and stil haue bene,
lykewise the earth and land:
The worlde with all that is therein,
thou formedst with thy hand.
- 12 Bothe North and South, thou Lord alone,
thy selfe, didst make and frame:
Both Tabor mount, and eke Hermon
reioyce and praise thy Name.
- 13 Thyne arme is strong and ful of power,
all might therein doth lye:

The strength of thy right hand eche houre
thou listest vp on hye.

14 In righteousness and equitie
thou hast thy seat and place:
Mercy and trueth are stil with thee,
and go before thy face.

15 Those folke are blest that knowe a right
to ioy in thee, ô God,
For in the fauour of thy sight
they walke full safe abroad.

16 Lord in thy Name reioyce they shal,
and that from day to day:
And in thy righteousness withall,
exalt them selues alway.

17 For why? their glorie, strength and aide,
in thee alone doth lye:

Thy goodnes eke that hath vs stayde,
shal list our horne on hye.

18 Our strength, that doth defend vs wel,
The Lord to vs doth bring:

The holy one of Israel
he is our guide and King.

19 Thy wil vnto thy Saintes, somtyme
in visions thou didst shoue:

And thus then didst thou say to them,

- thy mynde to make them knowe.
A man of might haue I erect,
your King and guide to be:
And set vp him whome I elect
among the folke to me.
- 20 My seruant Dauid I appoint,
whome I haue searched out:
And with my holy oyle anoynt
him King of all the rout.
- 21 Therefore my hand is ready stil
with him for to remayne:
And with myne arme also I wil,
him strengthen and sustayne.
- 22 The enmies shal not him oppres,
they shal him not deuoure:
Ne yet the sonnes of wickednes,
of him shal haue no power.
- 23 His foes lykewise will I destroy,
before his face in fight:
And those that hate him, plague wil I,
and strike them with my might.
- 24 My trueth and mercie eke with all,
shal stil vpon him lye:
And in my Name his horne eke shal
be lifted vp on hye.

- 25 His kingdome I wil set to be,
vpon the sea and sand:
And eke the running floudes shal he,
embrace with his right hand.
- 26 He shal depend with all his heart
on me, and thus shall say:
My father, and my God thou art,
my rocke of health, and stay.
- 27 As my first borne I wil him take,
of all on earth that springes:
His might, and honour, I shal make,
aboue all worldly Kinges,
- 28 My mercie shalbe with him stil,
for euer to endure:
My faithful couenant I wil
to the kepe firme and sure.
- 29 And eke his seede wil I sustayne,
for aye both sure and fast:
So that his throne shal still remayne,
while that the heauens do last.
- 30 If that his sonnes forsake my Lawe,
and so begin to swerue:
And of my iudgementes haue none awe,
nor wil not them obserue.
- 31 Or if they do not vse aright,

my statutes to them made:
And set all my commandements light,
and wil not kepe my trade.

32 Then with the rodde I wil begin
their doings to amend:
And so with scourging for their sinne,
when that they do offend.

33 My mercie yet, and my goodnes
I wil not take him fro:
Nor handle him with craftines,
and so my trueth forgo.

34 But sure my couenant I wil holde,
with all that I haue spoke:
No worde the which my lippes haue tolde
shal alter or be broke.

35 Once swore I by myne holines,
and that performe wil I:
with Dauid I shal kepe promise,
to him I wil not lye.

36 His seede for euermore shal raygne,
and eke his throne of might:
As doth the Sonne it shal remayne,
for euer in my sight.

37 And as the moone within the skye,
for euer standeth fast,

A faith.

A faithful witnes from on hie:
so shal his kingdome last.

38 But now, O Lord, thou dost reiect,
and now thou changest chere:
Yea, thou art wroth with thyne elect,
thyne owne anoynted dere.

39 Thy couenant with thy seruant, lo,
Lord, thou hast quite vndone:
And downe vpon the grounde also
hast cast his royal crowne.

40 Thou hast his hedge plukt vp with might,
thou didst his wales confounde:
His bulwarkes thou hast bett downe right,
and brought them to the grownde.

41 That he is sore destroyde and torne,
of commers by throughout:
And so is made a mocke and scorne
to all that dwel about.

42 Thou their right hand hast lifted vp,
that him so sore anoy:
And all his foes that him deuoure,
lo thou hast made to ioy.

43 His sworde thou haste made dull & blunt,
so that he may not stand:

Before his foes, as he was wont,
nor haue the vpperhand.

44 His glorie thou hast made to wast:
his throne, his ioy, and myrth,
By thee is ouerthrowne, and cast
full lowe vpon the earth.

45 Thou hast cut of, and made ful short,
his youth, and lusty dayes:
And rayd of him an il reporte,
with shame and great dispraise.

46 How long away from me, ô Lord,
for euer wilt thou turne?
And shal thyne anger stil alway
as fire, consume and burne?

47 O call to mynde, remember then,
my tyme consumeth fast:
why hast thou made the sonnes of men,
as things in vayne to waste?

48 what man is he that liueth here,
and death shal neuer see?
Or from the hand of hell his soule
shal he deliuer free?

49 where is (ô Lord) thyne olde goodnes,
so oft declarde before:
which by thy trueth and vprightnes,

to Dauid thou hast sworne.

30 The great rebukes to mynde, Lord, call,
that on thy seruants lye:

The raylings of the people all,
beare in my brest do I,

31 For why? O Lord beholde, thy foes
blasphemed haue thy Name:

In that their steppes whom thou hast chose
and oynted, they defame.

32 All praise to thee, O Lord, of Hostes,
both now and eke for aye:

Through skie, and earth, in all the costes,
Amen, Amen, I say.

PSALME XC. VV. Ke.

¶ Moyses in his prayer setteth before vs the eternal fauour of God
towards his, who are nether admonished by the breuitie of
their lyfe, nor by his plagues to be thankful. Therefore Moyses
prayeth God to turne their heartes and continue his mercies to
wardes them and their posteritie for euer.

Sing this as the. 103. Psalme.

O Lord thou hast bene our refuge,
and kept vs safe and sounde:

From age to age, as witnesse can
all we, which true it founde.

3 Before the moûtaines were soorth brought,
yer thou the earth didst frame:

s. j.

Thou wast our great eternal God,
and stil shalt be the same.

- 3 Thou dost vaine man strike downe to dust,
though he be in his floure,
Againe thou saist, Ye Adams sonnes,
returne, to shewe your power.
- 4 For what is it a thousand yeares,
to count them in thy sight:
But as a day which last is past,
or as a watche by night?
- 5 They are, so sone as thou dost storme,
euen lyke a slepe or shade:
Or lyke the grasse, which as we knowe,
betymes away doth fade.
- 6 With pleasant dewes, in breake of day,
it groweth vp full grene:
By night cut downe, it withreth, as
no beautie can be sene.
- 7 O Lord, how sore do we consume
in this thy wrath so hote?
we feare thy furie be so fierce,
that death shalbe our lote.
- 8 Thou hast so marked our misdedes,
that they are in thy mynde:
Our secret sinnes are in thy sight,

as though none grace shulde finde.

- 9 For when thyne anger kindled is,
our dayes consume forthwith:
Thē end our yeares as thoughts most vaine,
which haue in them no pith.
- 10 The dayes of man we finde to be
of yeares ten and thre skore:
And though that some by nature strong
atteine to liue ten more:

Yet is their strength (bragge what they list)
but labour, grief and care.

And passeth hence to haste their end,
yer they them selues beware.

- 11 Yet who regardeth wel the power
of this thy wrath so great?

All suche truely as do thee knowe,
thy plagues when thou dost threat.

- 12 Teache vs therefore to count our dayes,
that we our heartes may bend

To learne thy wisedome and thy trueth:
for that shulde be our end.

- 13 Turne yet againe: O Lord, how long?
wilt thou be angrie stil?

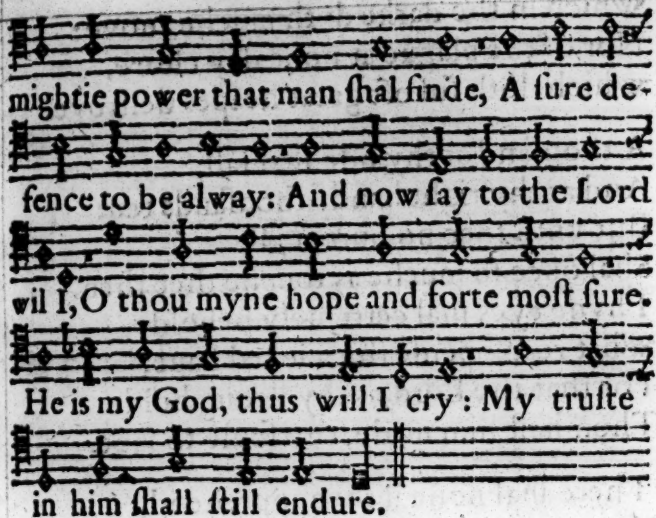
Be merciful vnto thy flocke,
and graunt them thy good wil.

- 14 Oh, fill vs with thy mercies great,
in the swete morning spring:
So we reioyce shal all our dayes,
and eke be glad and sing.
- 15 Declare eftsones some signe of loue,
thy scourges to assuage:
And for the yeares of our distres,
sustaining suche great plagues.
- 16 Shew foorth thy mercie, thine owne worke
vnto thy seruantes deare:
And let thy glorie to their seede,
for euermore appeare.
- 17 And let the beautie of the Lord
vpon vs stil remayne.
Lord, prosper thou our handie worke,
and still the same maintayne.

PSALME XCI. VV. Kc.

¶ Here is described in what assurance he liueth that putteth his whole trust in God, and committeth him selfe wholly to his protection in all tentations. A promise also of God to those that loue him, knowe him and trust in him, to deliuer them and giue them immortal glorie.

W Ho so with ful intent and mynde, In
God moste high him selfe doth staye: His
mightie



mightie power that man shal finde, A sure de-
fence to be alway: And now say to the Lord
wil I, O thou myne hope and forte most sure.
He is my God, thus will I cry: My truste
in him shall still endure.

- 3 He surely wil thee freely set
Farre from the craftie hunters snare:
So that thou nedest not feare his net,
Nor yet for plagues no whit to care.
- 4 Vnder his wings he wil thee hide,
And there thee kepe ful wel shal he:
Thee to defend on either side,
His trueth shal stil thy buckler be.
- 5 Thou shalt not nede to be dismayde,
For any feare to come by night:
Nor of the arrowe be afrayde,
which soorth is shot, when it is light:
- 6 Nor yet the pestilence to feare,

which in the darke doth muche anoye:
Nor of the plague at none day cleare,
which doth ful oft great heapes destroye.

- 7 A thousand at thy side shal fall,
And at thy right hand, thousands ten:
But vnto thee no hurt at all
Shal once so muche as touche thee then.
- 8 Thyne eyes shal certainly beholde,
what recompense the wicked haue,
- 9 For that the Lord, as thy strong holde
Thou hast him made, thy soule to saue.
- 10 There shal none of thee apprehend,
Nor yet thy tabernacle touche;
- 11 For he his Angels forth doth send,
And giueth them charge to kepe all suche.
- 12 So warely shal they thee defend,
That harme thou shalt be sure of none,
Nor yet so muche as once offend,
Or dash thy foote against a stone.
- 13 Thou shalt vpon the lions tread,
The dragon and the aspe also:
These shal of thee be stil in dread:
Thou shalt vpon them walke and go:
For so the Lord him selfe hath sworne.
- 14 Because, saith God, he knewe my Name,
I surely

I surely wil exalt his horne,
And suche confounde as seke his shame.

- 15 On me he shal cal in his nede,
And I wil heare him out of doubt:
His troubles end wil I with speede,
And wil him glorifie throughout.
16 Of yeares he shal haue his desire,
That he the same ful wel may spend:
My sauing health and loue entier,
To do him good shal haue none end.

PSALME XCII.

I. Hop.

¶ This Psalme was made to be sounge on the Sabbath, to stirre vp the people to acknowledge God, and to praise him in his workes, the prophet reioyceth therein. But the wicked is not able to consider, that the vngodly, when he is moste flourishing, shall moste spedely perishe. In the end is described the felicitie of the iust, planted in the house of God to praise the Lord.

Sing this as the 89. psalme.

- A** Thing both good and mete truely,
is it, to laude the Lord:
And to thy Name (ô Lord moste hye)
to sing in one accorde.
2 To shewe the kindnes of the Lord,
betyme yer day be light,
And eke declare his trueth abroad,
when it doth drawe to night.
s. iiij.

- 3 Vpon ten stringed instrument,
on lute and harpe so swete,
with all the mirth you can inuent,
of instrumentes moſte mete.
- 4 For thou haſt made me to reioyce
in things ſo wrought by thee:
And I haue ioy in heart and voyce
thy handie workes to ſee.
- 5 O Lord how glorious and how great,
are all thy workes ſo ſtoute?
So deeply are thy counſels ſet,
that none can trye them out.
- 6 The man vnwiſe he doth not knowe,
how this is brought to paſſe:
Nor yet the Idiot foole alſo,
doth vnderſtand this caſe.
- 7 When ſo the wicked at their wil
as graſſe do ſpring full faſt:
They when they flouriſh in their il,
for aye ſhalbe made waſt.
- 8 But thou art mightie (Lord moſte hye)
yea, thou doſt raygne therefore:
In euerie tyme eternally,
both now and euermore.
- 9 For why (ô Lord) beholde and ſee,
beholde

- beholde thy foes, I say:
How all that worke iniquitie,
shal perish and decay.
- 10 But thou, lyke th' vnicorne this while,
shalt lift my horne on hie,
with fresh and new prepared oyle
thyne oynted king am I.
- 11 And of my foes before myne eyes,
shal see the fal and shame:
Of all that vp against me ryse
myne eare shall heare the same.
- 12 The iust shal florish vp on hie,
as Date trees bud and blowe:
And as the Ceders multiplie,
in Lybanus that growe.
- 13 For they are planted in the place,
and dwelling of our God:
within his courtes they spring apace
and flourish all abroad.
- 14 And in their age muche frute shal bring,
both fat and wel besene:
And pleasantly both bud and spring,
with boughes and braunches grene.
- 15 To shew that God is good and iust,
and vpright is his wil:

He is my rocke, my hope, and trust:
in him there is none il.

PSALME XCIII. I. Hop.

¶ He praiseth the power of God in the creation of the worlde, and
beateth downe all people which lift them vp against his maiestie,
and prouoketh to consider his promises.

Sing this as the 77. Psalme.

THe Lord as King, a loft doth raygne
in glorie goodly dight:

And he to shewe his strength and maine,
hath girt him selfe with might.

2 The Lord lykewise the earth hath made,
and shaped it so sure:

No might can make it moue or fade,
at stay it doth endure.

3 Yer that the worlde was made or wrought,
thy seate was set before:

Beyond all tyme that can be thought,
thou hast bene euermore.

4 The floudes, ô Lord, the floudes do ryse,
they roare and make a noyse:

The floudes, I say, did enterprise,
and lifted vp their voyce.

5 Yea, though the stormes aryse in sight,
though seas do rage and swell:

The Lord is strong and more of might,

for

for he on hye doth dwel.

- 6 And loke what promise he doth make,
his householde to defend:
For iust and true they shal it take,
all tymes withouten end.

PSALME XCIIII. VV. Ke.

¶ He prayeth vnto God against the violence and arrogancie of tyrants, warning them of Gods iudgements. Then doth he comforte the afflicted by the good yssue of their afflictions, as he felt in him selfe, and did so in others, and by the ruine of the wicked whome God wil destroye.

Sing this as the 41. Psalme.

O Lord, since vengeance doth to thee,
and to none els belong:

Now shewe thy selfe, ô Lord, our God,
with spede reuenge our wrong.

- 2 Arise, thou great Iudge of the worlde,
and haue at length regarde:

That as the proude deserue and do,
thou wilt them so rewarde.

- 3 O Lord, how long shal wicked men
triumph thy flocke to slaye?

Yea, Lord, how long? for they triumph,
as though, who now but they?

- 4 How long shal wicked doers speake?
their great disdaine we see:

whose boasting pryde doth seme to threat

no speache, but theirs to be.

5 O Lord, they smite thy people downe,
not sparing yong nor olde:

Thyne heritage they so torment,
as strange is to beholde.

6 The widowe and the stranger both,
they murther cruelly:

The Fatherles they put to death,
and cause they knowe none why.

7 And yet say they, Tush, Tush, the Lord
wil not beholde this dede:

Ne yet wil Iacobs God regarde
the things by vs decrede.

8 But now take hede, ye fooles vawise,
among the folke that dwel:

Ye fooles, I say, when wil ye weigh,
or vnderstand this wel?

9 He that the eare did plant and place,
shal he be slowe to heare?

Or he that made the eye to see,
shal he not see moste cleare?

10 Or he that plagude the heathen folke,
and knowledge teacheth men,

To nurture suche as went astraye:
Shal he not punish then?

- 11 The Lord our God who man did frame,
his very thoughtes doth knowe:
And that they are both vile and vaine,
to him is knowne also,
- 12 But blessed is the man, O Lord,
whome thou dost bring in awe:
And teachest him by this thy rodde,
to loue and feare thy Lawe.
- 13 That thou maist giue him rest and ease,
in tyme of troubles great:
when that the pit is digged vp
th' vngodly for to eat.
- 14 Surely the Lord wil neuer faile
his people, which him loue:
Ne yet forsake his heritage,
which he doth stil approue.
- 15 For iudgement now with trueth shal ioyne,
that iustice may be free:
And suche as be vpright in heart,
thereof ful glad shal be.
- 16 who now wil vp and ryse with me
against this wicked band?
Or who against these workers il
on my parte stoute wil stand?
- 17 If that the Lord had not me helpt.

- doutles it had bene done:
 To wit, my soule in silence brought,
 and so my foes had wone.
- 18 But though my foote did swiftly slide,
 yet when I did it tel,
 Thy mercies, Lord, so held me vp,
 that I therewith not fel.
- 19 For in the heapes of sorowes sharpe,
 that did myne heart oppresse:
 Thy mercies were to me so great,
 they did my soule refreshe.
- 20 wilt thou, vaine man, haue ought to do,
 with that moste wicked chaire:
 which forgeth mischief as a lawe,
 without remorse or feare?
- 21 Against the soules of godly men
 they all with speede conuent,
 And so condemne the giltles blood,
 of the poore innocent.
- 22 But yet the Lord is my refuge
 in all these dangers depe:
 And God the rocke is of myne hope,
 who alwayes doth me kepe.
- 23 He wil rewarde their wickednes,
 and in his wrath them kil:

Yea,

Yea, them destroy shal God our Lord:
for he both can and wil.

PSALME XCV. I. Hop.

An earnest exhortation to praise God for the governemēt of the world, and the election of his Church. An admonition not to followe the rebellion of the olde fathers, that tempted God in the wilderness, for the which they might not enter into the lande of promise.

O come let vs lift vp our voyce, and
sing vnto the Lord; In him our rocke of
health reioyce, let vs wth one accord. Yea, let
vs come before his face, to giue him thanks
and praise, In singing Psalmes vnto his grace
let vs be glad alwayes.

3 For why? the Lord he is (no doubt)
a great and mightie God:

A King aboue all Gods throughout,
in all the worlde abroad.

4 The secretes of the earth so deepe,
and corners of the land:

The toppes of hilles that are so steepe;
he hath them in his hand.

5 The sea and waters all are his,
for he the same hath wrought:

The earth and all that therein is
his hand hath made of nought.

6 Come let vs bowe and praise the Lord;
before him let vs fall:

And kneele to him with one accorde
the which hath made vs all.

7 For why? he is the Lord our God;
for vs he doth prouide:

we are his folke, he doth vs feede;
his shepe, and he our guide.

8 To day if ye his voyce wil heare,
then harden not your heart:

As ye with grudgeing many a yeare;
prouokt me in desert.

9 Where as your fathers tempted me,
my power for to proue:

My wondrous workes when they did see;
yet

yet stil they wolde me moue.
 to Twise twentie yeare they did me greue,
 and I to them did say:
 They erre in heart, and not beleue,
 they haue not knowne my way.
 It wherefore I fware when that my wrath;
 was kindled in my brest:
 That they shulde neuer tread the path,
 to enter to my rest.

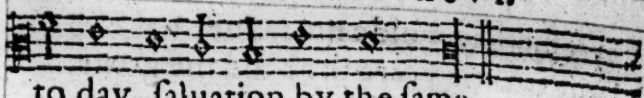
PSALME. XCVI.

I. Hop.

An exhortation both to the Iewes & Gentiles to praise God for
 his mercie And this specially ought to be referred to the Kingdome
 of Christ.

Sing ye with praise vnto the Lord, new
 songes of ioye and mirth: Sing vnto him
 with one accorde, all people on the earth.
 Yea, sing vnto the Lord, I say, praise ye his
 holy Name: Declare and shew from daye

r. j.



to day, saluation by the same.

- 3 Among the heathen eke declare
his honour rounde about:
To shew his wonders do not spare,
in all the worlde throughout.
- 4 For why? the Lord is muche of might,
and worthy praise alway:
And he is to be dread of right
aboue all Gods, I say.
- 5 For all the heathens Gods abroad
are Idoles that will fade:
But yet our God he is the Lord,
that hath the heauens made.
- 6 All praise and honour eke do dwell,
for aye before his face:
Both power and might lykewise excel
within his holy place.
- 7 Ascribe vnto the Lord alway,
(ye people of the world)
All might, and worship eke (I say)
ascribe vnto the Lord.
- 8 Ascribe vnto the Lord also
the glorie of his Name:
And eke vnto his courtes do go

with

with giftes vnto the same.

9 Fall downe and worship ye the Lord;
within his temple bright:

Let all the people of the worlde;
be feareful at his sight.

10 Tel all the worlde, be not agast;
the Lord doth reigne aboue:
Yea, he hath set the earth so fast,
that it shal neuer moue.

And that it is the Lord alone,
that rulth with princely might:
To iudge the nations euerie one,
with equitie and right.

11 Ye heauens therefore with ioy begin;
and let the earth reioyce:
Thou sea and all that is therein
crye out and make a noyce.

12 The field shal ioy, and euerie thing,
that springeth of the earth:
The woode and euerie tree shal sing
with gladnes, and with mirth.

13 Before the presence of the Lord,
and comming of his might:
For he shal come to iudge the worlde;
with equitie and right.

PSALME XCVII. I. Hop.

¶ The Prophet exhorteth all to reioyse for the coming of the kingdome of Christ, dreadfull to the rebels and idolaters, and ioyfull to the iust, whom he exhorteth to innocency, to reioysing & thankesgiuing.

Sing this as the xcvi. Psalme.

THe Lord doth reigne, whereat the earth
may ioy, with plesant voyce:

And eke the yles with ioyful myrth
may triumphe and reioyce

2 Both cloudes and darknes eke do swel,
and round about him beate:

Yea right and iustice euer dwell,
and bide about his seate.

3 Yea fire and heate at once shal runne,
and go before his face:

which shal his foes and enemies burne
abrode in euery place.

4 His lightnings eke full bright did blase,
and to the world appeare:

where at the earth did loke and gase,
with dread and deadly feare.

5 The hilles like waxe did melt in sight
and presence of the Lord:

They fled before that rulers might,
which gideth all the world.

6 The heauens eke declare and show
his iustice foorth abroad:
That all the world may see and know
The glory of our God.

7 Confusion sure shall come to suche
as worship Idoles vayne:
And eke to those that glory much
dumme pictures to mainteyne.
For all the Idols of the world,
which they as Gods doo call,
Shall feele the power of the Lord,
and downe to him shall fall.

8 with ioy Sion heard this thing,
and Iudah did reioyce:
And at thy iudgements they did sing,
and made a pleasant noyse.

9 For thou (O Lord) art set on hie,
in all the earth abroad:
And art exalted wondrously
aboue eche other God.

10 All ye that loue the Lord, do this,
hate all things that are ill:
For he doth kepe the soules of his
from suche as wold them spill.

11 And light doth spring vp to the iust
t. iij.

with pleasure for his parte:
Great ioy, with gladnes, mirth and lust
to them of vpright heart.

12 Ye righteous in the Lord reioyce,
his holynes proclayme:
Be thankful eke with heart and voyce,
and myndeful of the same.

PSALME XCIII. I. Hop.

An earnest exhortation to all creatures to praise the Lord for his
power, mercie and fidelitie in his promise by Christ, by whom
he hath communicated his saluation to all nations.

Sing this as the 95. Psalme.

O Sing ye now vnto the Lord
a new and pleasant song:
For he hath wrought throughout the world
his wonders great and strong.
With his right hand ful worthely
he doth his foes deuoure:
And get him selfe the victorie
with his owne arme and power.

2 The Lord doth make the people knowe,
his sauing health and might:
The Lord doth eke his iustice shewe

- in all the heathens sight.
3 His grace and truerh to Israel
in mynde he doth record:
That all the earth hath sene right wel,
the goodnes of the Lord.
- 4 Be glad in him with ioyfull voyce,
all people of the earth:
Giue thanks to God, sing and reioyce
to him with ioy and mirth.
- 5 Vpon the harpe vnto him sing,
giue thanks to him with Psalmes:
Reioyce before the Lord our King,
with trumpets and with shalmes.
- 6 Yea, let the sea with all therein,
with ioy both roare and swel:
- 7 The earth lykewise let it beginne,
with all that therein dwel.
- 8 And let the floudes reioyce their filles,
and clap their handes apace:
And eke the mountaines and the hilles,
before the Lord his face.
- 9 For he shal come to Iudge and trye,
the worlde and euerie wight:
And rule the people mightelye,
with iustice and with right.

PSALME XCIX. I. Hop.

¶ He commendeth the power, equitie, and excellencie of the kingdom of God by Christ, ouer the Iewes and Gentils, and prouoketh them to magnifie the same, & to serue the Lord, following the example of the ancient fathers, Moyse, Aaron, and Samuel, who calling vpon God were heard in their prayers.

Sing this as the xc. Psalme.

THe Lord doth reigne although at it
the people rage fullfore:

Yea, he on Cherubin doth sit,
thogh all the world would roare,

2 The Lord that doth in Sion dwell,
is high and wondrous great:
Aboue all folk he doth excell,
and he aloft is set.

3 Let all men prayse thy mighty name:
for it is fearefull sure:
And let them magnifie the same
that holy is and pure.

4 The princely power of our king
doth loue iudgement and right:
Thou rightly rulest euery thing
in Iacob, through thy might.

5 To praise the Lord our God deuise,
all honour him accord
His foorestole worship ye likewise,

he is the holy Lord.

6 Moyfes, Aaron, and Samuell,
as priestes on him did call:
when they did pray he heard them well,
and gaue them aunswer all.


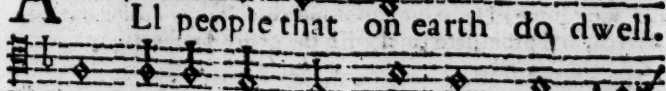
7 within the cloude to them he spake,
then did they labour still
To kepe suche lawes as he did make,
and pointed them vntill.

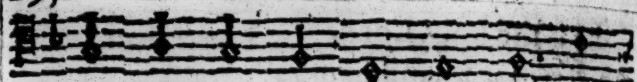
8 O Lord, our God thou didest them heare,
to thee when they did speake,
Thy mercy did on them appeare,
thogh thou there sinnes didst wreake.

9 Giue laude and prayse to God our Lord
within his holy hill:
For why? our God throughout the world
is holy euer still.

PSALME C. VV. Ke.

¶ He exhorteth all to serue the Lord, who hathe chosen vs. & pre-
serued vs, and to entre into his assemblies to praise his Name.


Al people that on earth do dwell.

Sing to the Lord with chereful voyce: Him



serue with feare, his praise foorth tel: Come



ye before him and reioyce.

- 3 The Lord, ye knowe, is God in dede:
without our aide, he did vs make:
we are his folke: he doth vs fede,
And for his shepe he doth vs take.
- 4 Oh, enter then his gates with praise:
Approche with ioye his courtes vnto:
Praise, laude, and blesse his Name alwayes,
For it is semely so to do.
- 5 For why? the Lord our God is good:
His mercy is for euer sure:
His trueth at all tymes firmly stooode,
And shal from age to age indure.

PSALME CI. VV. Ke.

¶ Dauid describeth what gouernemēt he wil obserue in his house
and kingdome. He wil punish and correct, by rooting out the
wicked, and promiseth to cherish the godly persons.

Of

O F mercie and of iudgement bothe,
 ô Lord, my song shal be. And so oft as
 I do sing, shal be, ô Lord, to thee. I wil
 my wayes with wisdom guide, till thou my
 state erect: And walke vprightly in myne
 house, as one of thyne elect.



- 3 No wicked thing wil I attempt,
 but from the same refraine:
 I hate the sinnes of faithles folke,
 no such wil I maintaine.
- 4 The frowarde heart may take his leaue:
 such shal not with me dwel:
 As for the proude and wicked man,
 I wil with force expel.
- 5 who so his neighbour doth backebite,
 that man wil I destroye:

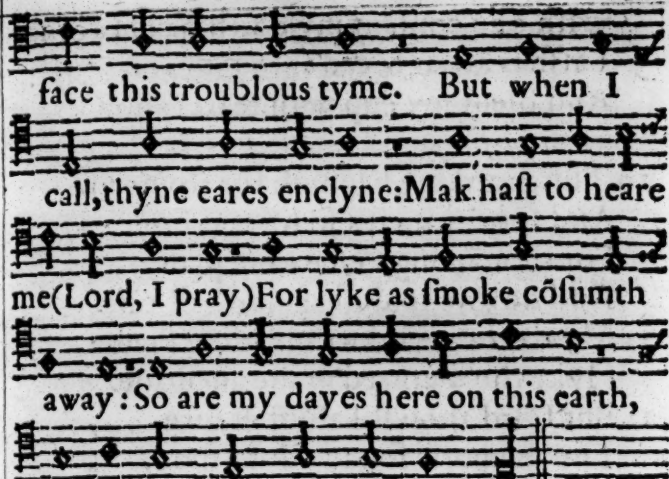
- And who so hath a proude high looke,
 I will the same anoye.
- 6 For suche as leade a godlie life,
 and wickednes forsake,
 wil I defend : and more then that,
 my seruants wil them make.
- 7 Whoso is bent to vse deceite,
 mine house is not for suche:
 The lyer may I not beholde:
 his lies I hate so muche.
- 8 Th' vngodlie soone wil I destroye,
 which dwell the land about:
 And from the citie of the Lord
 all wicked men roote out.

PSALME CII.

I. C.

¶ It semeth that this prayer was appointed to the faithfull to pray
 in the captiuitie of Babylon. A consolation for the building of
 the Church: whereof followeth the praise of God to be publish
 ed vnto all posteritie. The conuersion of the Gentiles, and the
 stabilitie of the Church.

L 
 Ord to myne humble sute giue eare. And

 let my crye fore the appeare: hyde not thy
 face



face this troublous tyme. But when I
 call, thyne eares encline: Mak hast to heare
 me (Lord, I pray) For lyke as smoke cōsumth
 away: So are my dayes here on this earth,
 And all my bones partcht as an hearth.

- 4 Like the mowne grasse withered and dry,
 Suche is myne heart, because that I
 Through greif my bread forgot to eat.
- 5 For through my voyce of gronings great,
 My bones vnto my skynne do stick
- 6 Yea I the Pelican am like
 which doth in wildernes abide:
 And like the owle of deserts wyde.
- 7 As on the howse toppe all alone
 The sparowe doth her selfe bemone:
 Euen so I watche throughout the night:
- 8 For daylie, lo, my foes me spight,
 And they that thus do rage and scorne

with

with one consent my death haue sworne.

9 I asshes ate as bread through wo,
And blent my cup with teares also.

10 This, Lord, me hapneth for thyne yre,
And for thy wrath so hote as fire:
For thou in high estate me plaste,
And downe to dust againe hast cast.

11 My dayes are lyke the fading shade:
I lyke the wythred grasse am made.

12 But Lord, thou stil abydest sure,
Thy memorie for aye doth dure.

13 Thou wilt aryse for Sion hill,
And graunt thy mercy her vntill:
For lo, the tyme, the tyme(I say)
Of mercie, Lord, is come this day.

14 For in her stones, thy seruantes lust:
And pitie take vpon her dust.

15 So shal the heathen feare thy Name,
And earthly Kings thy gloribus fame.

16 what tyme the Lord shal Sion rerae,
And in his glorie shal appeare.

17 And to the desolate him bend,
Despying not their sute t' attend.

That

- 18 This shal be written for the race,
That after shal succede in place:
Yea, people yet vncreated,
The Lords renoume abroad shal spread.
- 19 For from his holy temple hye,
The Lord our God hath cast his eye:
From heauen the earth beholde did he.
- 20 The prisoners grones to heare and see,
And set the damned free from care.
- 21 That they in Siòn may declare,
This holy Name of God alwayes
And in Ierusalem his praise.
- 22 When to conuene the folke accorde,
And kingdomes all to serue the Lord.
- 23 My strength he bated in the wayes
And shorter cut my lyfe and dayes.
- 24 wherefore I said, my God moste hye,
In midst my lyfe let me not dye:
Thy yeares eternally endure,
From age to age abyding sure.
- 25 Thou in tymes past the earth didst grounde

Thyne hād̄y worke the heauens are found
 26 They perysh shal, thou standing stil,
 They shal waxe ould as garments wil
 Thou changing them, they so shal byde.
 27 But thou art one, whose yeres not flyde:
 28 Thy seruants sonnes for ay shal last
 And in thy sight their seed stand fast.

PSALME CIII.

Tho. Ster.

¶ An excellent psalme to praise God for the creatiō of the world;
 and the gouernance of the same by his maruelous prouidence:
 wheerin the Prophet prayeth against the wicked, who are oc-
 casion that God diminisheth his blessings.

M Y soule giue laude vnto the Lord,
 my spirit shal do the same: And all the in-
 cretes of myne heart praise ye his holy name:
 Giue thanks to God for all his giftes, shewe
 not thy selfe vnkinde: And suffer not his
 benefites



benefites to slippe out of thy mynde.

- 3 That gaue thee pardone for thy fautes,
and thee restorde againe:
For all thy weake and fraile disease,
and healde thee of thy paine.
- 4 That did redeme thy lyfe from death,
from which thou couldst not flee:
His mercy and compassion both,
he did extend to thee.
- 5 That filde with goodnes thy desire,
and did prolong thy youth:
Like as the Egle casteth her bil,
whereby her age renueth.
- 6 The Lord with iustice doth repaye,
all suche as be opprest:
So that their suffrings and their wrongs
are turned to the best.
- 7 His wayes and his commandementes,
to Moyse he did shoue,
His counsels and his valiant actes
the Isralites did knowe.
- 8 The Lord is kinde and merciful,
when sinners do him grieue:

The slowest to conceiue a wrath,
and rediest to forgiue.

9 He chidthe not vs continually,
thogh we be full of strife:
Nor kepthe our fautes in memorie,
for all our sinfull life.

10 Nor yet according to our sinnes
the Lord doth vs regarde:
Nor after our iniquities
he doth not vs rewarde.

11 But as the space is wondrous great,
twixt earth and heauen aboue:
So is his goodnes muche more large
to them that do him loue.

12 God doth remoue our sinnes from vs
and our offenses all:
As farre as is the sunne ryfing,
full distant from his fall.

13 And loke what pitie parentes deare,
vnto their children beare:
Like pitie bearth the Lord to suche,
as worship him in feare.

14 The Lord that made vs, knowth our shape,
our moulde and facion iust,
How weake and fraile our nature is,

and

and how we be but dust.

15 And how the tyme of mortal men
is lyke the withring hay:

Or lyke the floure right faire in field,
that fadthe ful soone away.

16 whose glosse and beautie stormie windes,
do vtterly disgrace:

And make that after their assaltes
suche blossomes haue no place.

17 But yet the goodnes of the Lord,
with his shal euer stand:

Their childrens children do receiue
his righteousnes at hand.

18 I meane, which kepe his couenant
with all their whole desire:

And not forget to do the thing,
that he doth them require.

19 The heauens hie are made the seat
and foote stole of the Lord:

And by his power imperiall
he gouerneth all the worlde.

20 Ye Angels which are great in power,
praise ye, and blesse the Lord:

which to obey and do his wil,
immediatly accord.

21 Ye noble hoste and ministers,
cease not to laude him stil:

which ready are to execute
his pleasure and his wil.

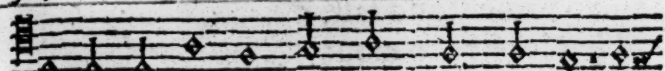
22 Ye all his workes in euerie place,
praise ye his holy Name:

Myne heart, my mynde, and eke my soule
praise ye also the same.

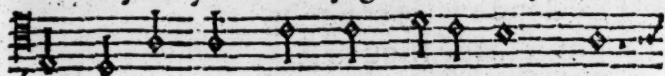
PSALME CIIII. VV. Ke.

An excellent psalme to praise God for the creation of the worlde
and the governance of the same by his merueilous providence:
wherein the prophet prayeth against the wicked, who are occa-
sions that God diminisheth his blessings.

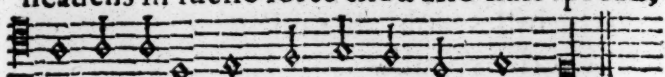
MY soule praise the Lord, speake good
of his name. O Lord our great God, how dost
y appeare, So passing in glory y great is thy
fame: Honour and maiestie in thee shyne most
cleare. w light as a robe, y hast thee beclead,
whereby



whereby all y earth thy greatnes may se, The



heauens in suche sorte thou also hast spread,



That it to a curtaine compared may be.

3 His chamber beames lye
 in the cloudes ful sure,
 which, as his charet,
 are made him to beare:
 And there with muche swiftnes
 his course doth indure,
 Vpon the wings ryding
 of winde in the aire.

4 He maketh his sprites
 as herauldes to go:
 And lightnings to serue
 we see also prest:
 His wil to accomplish
 they runne to and fro,
 To saue, or consume things,
 as semeth him best.

5 He groundeth the earth

- so firmly and fast,
That it once to moue
none haue shal suche power.
- 6 The depe a faire couering
for it made thou hast,
which by his owne nature
the hilles wolde deuoure.
- 7 But at thy rebuke
the waters do flee,
And so giue due place,
thy worde to obeye:
At thy voyce of thunder
so feareful they be,
That in their great raging
they haste sone away.
- 8 (The mountaines ful high
they then vp ascend:
If thou do but speake,
thy worde they fulfil:
So lykewise the valleis
moste quickly descend,
where thou them appointest,
remaine they do stil.)
- 9 Their bondes hast thou set
how farre they shall runne,
So as in their rage
not that passe they can:

For God hath appointed,
they shal not returne
The earth to destroye more,
which made was for man.

- 10 He sendeth the springs
to strong streames or lakes,
which runne do ful swift
among the hudge hilles.
11 Where both the wilde asses
their thirst oft tymes flakes,
And beastes of the mountaines
thereof drinke their filles.
12 By these pleasant springs
or fountaines ful faire,
The foules of the aire
abyde shal and dwel:
who moued by nature
to hoppe here and there,
Among the grene branches
their songs shal excel.
13 The mountaines to moiste
the cloudes he doth vse:
The earth with his workes
are wholly repleat.
14 So as the brute cattel
he doth not refuse,

- But grasse doth prouide them,
and herbe for mans meat.
- 15 Yea, bread, wine, and oyle
he made for mans sake,
His face to refresh,
and heart to make strong.
- 16 The Ceders of Liban
this great Lord did make,
which trees he doth nourish,
that growe vp so long.
- 17 In these may birdes buylde,
and make there their nest:
In fyrre trees the storckes
remaine and abyde:
- 18 The high hilles are succoures
for wilde goates to rest,
And eke the rocks stonie
for conies to hide.
- 19 The moone then is set
her seasons to runne,
The dayes from the nights
thereby to discerne:
And by the descending
also of the sunne,
The colde from heate alwaye
thereby we do learne.

- 20 when darknes doth come
by Gods wil and power,
Then creepe foorth do all
the beastes of the wood:
- 21 The Lions range roaring
their preye to deuoure.
But yet it is thou, Lord,
which giuest them foode.
- 22 Assone as the sunne
is vp, they retire.
To couche in their dennes
then are they full faine.
- 23 That man do his worke may
as right doth require:
Til night come and cal him
to take rest againe.
- 24 How sondrie, O Lord,
are all thy workes founde:
with wisedome full great
they are in dede wrought:
So that the worlde all whole
of thy praise doth sounde,
And as for thy riches,
they passe all mens thought.
- 25 So is the great sea,
which large is and broade,

Where things, that creepe, swarme,
and beastes of eche sorte.

26 There both mightie shippes saile,
and some lye at roade:

The whale hudge and monstrous
there also doth sporte.

27 All things on thee waite:
thou dost them relieue,

And thou in due tyme
ful wel dost them fede.

28 Now when it doth please thee
the same so to giue,

They gather ful gladly
those things which they nede.

Thou openest thyne hand,
and they finde suche grace,

That they with good things
are filled, we se:

29 But fore are they troubled,
If thou turne thy face.

For if thou their breath take,
vile dust then they be.

30 Againe, when thy sprite
from thee doth procede,

All things to appoint,
and what shal insue,

Then

Then are they created,
as thou hast decreed,
And dost by thy goodnes
the drye earth renewe.

31 The praise of the Lord
for euer shal last,
who may in his workes
by right wel reioyce.

32 His loke can the earth make
to tremble ful fast,
And lykewise the mountaines
to smoke at his voyce.

33 To this Lord and God
sing wil I alwayes:
So long as I liue,
my God praise wil I.

34 Then am I moste certaine
my wordes shal him please:
I wil reioyce in him,
to him wil I cry.

35 The sinners, O Lord,
consume in thyne ire,
And eke the peruerse,
them roote out with shame:
But as for my soule, now
let it stil desire,

And say with the faithful,
praise ye the Lordes Name.

PSALME CV. I. C.

¶ He praiseth the singular grace of God, who hath of all the people of the worlde chosen a peculiar people to him selfe, and hauing chosen them, neuer ceaseth to do them good, euen for his promise sake.

Sing this as the 104. Psalmc.

- O** Praise ye the Lord,
and call on his Name
Among the folke shewe
his noble workes wrought
- 2 Sing praises, sing to him
to set foorth his fame:
And talke of the wonders
he hath to passe brought.
- 3 In his holy Name
reioyce and be light:
And let their heartes Ioye
which seeke for the Lord.
- 4 Seeke ye our God holy,
his strength and his might:
His face to beholde still
for euer accorde.
- 5 His merueilous workes
kepe fixt in your mynde:

His

His signes and iudgements
which he by mouth spake.

6 Ye fede of his seruant
Abraham by kynde:
And you sonnes of Iacob
whome he his doth take.

7 He is our Lord God,
whose iudgements are knowne
Throughout all the earth.

8 And he aye certaine
His promise remembred,
once made to his owne:
For thousandes of ages
to byde and remaine.

9 Th' agreement (I say)
with Abraham made:
which vnto Isack
by othe he did sure

10 Confirming it Iacob
for a lawe and trade,
And bonde to Israel
alwayes to endure.

11 Saying, in this wise,
to thee giue I shal,
As lot to enioye
The Cananites ground.

- 12 Albeit they were then
in nomber but smal:
Yea, fewe, and strangers
throughout the land founde.
- 13 And from place to place,
did walke to and fro:
And from one Kingdome,
to other folke moue.
- 14 Yet suffred he no man,
them wrong for to do:
But thus, for their sakes, he
great Kings did reprove.
- 15 Touche not myne oynted,
nor harme not at all
My Prophetes moste deare.
- 16 And on the whole earth,
A famine extreame then,
to come he did call:
Which vtterly stroyed
their store whole, with dearth.
- 17 Yet sent he before,
a man to prouide:
Euen Ioseph his owne
soulde into seruage.
- 18 whose feete they in stockes held,
Yea, he a long tyde:

- With fetters of Iron
was kept in bondage.
- 19 Vntil the tyme came,
his cause shulde be knowne
And that the Lords worde
his patience had tryde.
- 20 Then sent the King for him
and lowfde him ful soone
The head of the people,
his bandes layde asyde.
- 21 Who made him the Lord
his house ouer all:
And of his substance,
the ruler and stay.
- 22 That he might his princes
vnto his wil thrall:
And eke teach the Elders,
of wisedome the way.
- 23 Then came Israel
Into Egipt land
A stranger in Cham
Iacob then abode.
- 24 where God did increase them
much lyke the sea sand
And made them more mightie
then those them withstode.

- 25 whose heartes he did turne
his people to hate:
And feke by disceit
his seruantes t'abuse
- 26 But then he sent Moyfes,
their cause to debate
And Aaron, his seruants
whome he did foorth chuse.
- 27 They vnto his foes
his message declarde
His signes and wonders
of Ham in the land.
- 28 He darkenes sent downe then
and darke it appearde:
And these not rebelled
to do his command.
- 29 Their waters he turnde
red blood for to be:
He slew all their fishe.
- 30 And frogges made to brede
Euen in their Kings chambers.
- 21 Then also spake he:
So lyce and flyes swarmed
The land through in dede
- 32 He sent on them haile
in stede of swete raine,

And

- And great flames of fire,
their countrie throughout
33 Their vines and their figge trees
he strake to their paine
And brake downe the trees all
their costes rounde about.
- 34 He spake but the worde
and grashoppers came
with Caterpillers
beyond all mens thought.
- 35 The grasse they deuoured
that grewe then in Ham:
And frutes of the grounde all
they brought vnto nought.
- 36 Also the first borne
the land through, he smot:
Euen the beginning
of their force and might
- 37 And with golde and siluer
brought foorth his owne lot,
Amongst whose Tribes was not
one feble in sight.
- 38 Egipt reioyced
when they went away:
For why? vpon them
their feare then was fall.

39 The Lord, a cloude spread out,
to guide them by day:
And fire to light them
the night ouer all.

40 They did but demand,
and quayles he them sent:
And with bread from heauen,
he did them suffice.

41 The hard rocke he opned,
and waters out went
Euen through the drye places,
Like floudes that do ryse.

42 For he remembred
his holy othe made,
Vnto Abraham
his seruant moste deare.

43 And brought forth his people
(that were with wo lade)
His owne chosene children,
with ioyfull cheare.

44 The Heathen folkes land
to them he did parte:
The peoples labour
they had to possesse.

45 That they from his statutes
and lawes shulde not start:

wherefore

wherefore our Lord God praise,
his laude no tyme cease.

PSALME CVI. N.

The people dispersed vnder Antiochus, do magnifie the goodnes of God among the iust and repentant: desyring to be brought againe into the land by Gods merciful visitation. And after the manifold meruels of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, They do pray and desire to be gathered from among the heathen, to the intent they may praise the Name of the God of Israel.

Sing this as the. 95. Psalme.

PRaise ye the Lord, for he is good,
his mercies dure for aye:

2 who can expresse his noble actes,
or all his praise displaye?

3 They blessed are that iudgement kepe,
and iustly do alwaye:

4 with fauour of thy people, Lord
remember me I praye.

And with thy sauing health, ô Lord,
vouchesafe to visite me:

5 That I the great felicitie
of thyne elect may see.

And with thy peoples ioy, I may
a ioyful mynde possesse:

And may with thyne inheritance
a gloryng heart expresse.

6 Both we, and eke our fathers all,

x. ij.

haue sinned euerie one:
We haue committed wickednes,
and lewdly we haue done.

- 7 The wonders great which thou, O Lord,
hast done in Egypt land,
Our fathers, though they sawe them all,
yet did not vnderstand.

Nor they thy mercies multitude,
did kepe in thankful mynde:
But at the sea, yea, the red sea
rebelled moste vnkynde.

- 8 Neuertheles he saued them,
for honour of his Name:
That he might make his power knowne
and spred abroad with fame.

- 9 The red sea he did then rebuke,
and soorthwith it was dryde:
And as in wildernes, so through
the depe he did them guide.

- 10 He saued them from the cruel hand,
of their dispiteful foe:
And from the enemies hand he did
deliuer them also.

- 11 The waters their oppressors whelmd,
not one was left aliue:

Then

- 12 Then they beleued his wordes, and praise,
in song they did him giue.
- 13 But by and by, vnthankfully
his workes they cleane forgate:
And for his counsel and his wil
they did neglect to waite.
- 14 But lusted in the wildernes,
with fond and gredy lust:
And in the desert tempted God,
the stay of all their trust.
- 15 And then their wanton myndes desire
he suffred them to haue:
But wasting leanesse therewithall
into their soule he gaue.
- 16 Then when they lodged in the tentes
at Moyfes they did grutch:
Aaron the holy of the Lord,
so did they enuy muche.
- 17 Therefore the earth did open wide,
and Dathan did deuoure,
And all Abris company,
did couer in that houre.
- 18 In their assembly, kindled was
the hote consuming fire:
And wasting flame did then burne vp
x. iij.

the wicked in his ire.

19 Vpon the hill of Horeb they
an Idole calfe did frame:

And there the molten Image did
they worshipe of the same.

20 Into the likenes of a calfe,
that fedeth on the grasse:

Thus they their glorie turnd, and all
their honor did deface.

21 And God their onely Sauour,
vnkyndely they forgot:

Which many great and mightie things
in Egipt land had wrought.

22 And in the land of Ham for them,
moste wondrous workes had done:
And by the red sea dreadful things
performed long ago.

23 Therefore, for their so shewing them
forgetful and vnkynde:

To bring destruction on them all
he purposde in his mynde.

Had not his chosen Moyse, stooode
before him in the breake:

To turne his wrath, lest he on them
with slaughter shulde him wreake.

24 They

- 24 They did despise the pleasant land,
that he behight to giue:
Yea, and the wordes that he had spoke
they did no whit beleue.
- 25 But in their tents with grudging heart,
they wickedly repynd:
Nor to the voyce of God the Lord,
they gaue an harkning mynde.
- 26 Therefore against them lifted he,
his strong reuenging hand:
Them to destroye in wildernes,
yer they shuld see the land.
- 27 And to destroye their seede, among
the nations with his rode:
And through the countries of the worlde
to scatter them abroad.
- 28 To Baall Peor, then they did
adioyne them selues also
And ate the offrings of the dead,
so they forsoke him tho.
- 29 Thus with their owne inuentions,
his wrath they did prouoke:
And in his so inkindled wrath
the plague vpon them broke.
- 30 But Phinehas stood vpon with zeale,
x. iiij.

the sinners vile to slaye:
And iudgement he did execute,
and then the plague did stay.

31 It was imputed vnto him,
for righteousness that day,
And from thencefoorth so compted is,
from race to race for aye.

32 At waters eke of Meribah
they did him angrie make,
Yea, so farre soorth that Moyse was
then punished for their sake.

33 Because they vexed his spirit so sore,
that in impatient heat:
His lippes spake vnaduisedly,
his feruor was so great.

34 Nor as the Lord commanded them
they slew the people tho:

35 But were among the heathen mixt,
and leard their workes also.

36 And did their Idols serue, which were
their ruine and decay:

37 To fiendes their sonnes & daughters they,
did offer vp and slay.

38 Thus with vnkyndly murthering knyfe,
the guiltles blood they spilt:

Yea,

Yea, their owne sonnes & doughters blood
without all cause of gilt.

whome they to Canaan Idols then
offred with wicked hand:
And so with blood of innocentes,
defiled was the land.

39 Thus were they stayned with the workes,
of their owne filthy way:
And with their owne inuentions
a whoring did they stray.

40 Therefore against his people was
the Lordes wrath kindled sore,
And euen his owne inheritance
he did abhore therefore.

41 Into the handes of heathen men
he gaue them for a preye:
And made their foes, their Lords, whō they
were forced to obey.

42 Yea, and their hateful enemies
opprest them in their land:
And they were humbly made to stoupe,
as subiectes to their hand.

43 Full often tymes from thrall had he,
deliuered them before:
But with their counfels they to wrath,

prouokt him euermore.

Therefore they by their wickednes,
were brought ful lowe to lye:

44 Yet when he sawe them in distres,
he hearkned to their crye.

45 He calde to mynde his covenant
which he to them had swore,
And by his mercies multitude
repented him therefore.

46 And fauour he them made to finde,
before the sight of those:
That led them captiue from their land,
and erft had bene their foes.

47 Saue vs, ô Lord, that art our God,
saue vs, ô Lord we praye:
And from among the heathen folke,
Lord, gather vs awaye.

That we may spred the noble praise,
of thy moste holy Name:

That we may glorie in thy praise,
and sounde abroad the same.

48 The Lord the God of Israel,
be blest for euermore:

Let all the people saye Amen,
praise ye the Lord therefore.

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PSALME CVII. VV. Ke.

¶ The Prophet exhorteth all those that are redeemed by the Lord, and gathered vnto him, to giue thanks for this mercifull prouidence of God, governing all things at his good pleasure, sending good and euil, prosperitie and aduersitie, to bring men vnto him. Therefore as the righteous thereat reioyce, so shal the wicked haue their mouthes stopped.

Glue thanks vnto the Lord our God,
for gracious is he: And that his mercy hath
none end, all mortal men may see. Suche as
the Lord redeemed hath, with thanks shuld
praise his Name, And shewe how they from
foes were freed, & how he wrought the same

- 3 He gathered them foorth of the landes,
that lay so farre about:
From East to west, from north to South,
his hand did finde them out.
- 4 They wandred in the wildernes,

- and strayed from the way,
And founde no citie where to dwel,
that serue might for their stay.
- 5 Whose thirst and hunger was so great,
in these desertes so voyde:
That faintnes did them fore assalt,
and eke their soules anoyde.
- 6 Then did they crye in their distresse
vnto the lord for aide:
Who did remoue their troublous state,
according as they prayde.
- 7 And by that way which was moste right,
he led them like a guide:
That they might to a citie go,
and there also abide.
- 8 Let men therefore before the Lord
confesse his goodnes then:
And shewe the wonders that he doth
before the sonnes of men.
- 9 For he the emptie soule sustainde,
whome thirst had made to fainte:
The hongrie soule with goodnes fed,
and did them eke acquainte.
- 10 Suche as do dwel in darkenes depe,
where they of death do waite:

Fast bounde to taste such troublous stormes
as yron chains do threate.

- 11 For that against the Lordes owne wordes
they sought so to rebell:
Esteeming light his counsels high,
which do so farre excell.
- 12 But when he humbled them ful lowe,
they then fel downe with grief:
And none was founde, so mnche to helpe,
whereby to get relief.
- 13 Then did they crye in their distresse,
vnto the Lord for ayde:
who did remoue their troublous state,
according as they prayde.
- 14 For he from darkenes out them brought,
and from deaths dreadful shade:
Bursting with force the yron bandes,
which did before them lade.
- 15 Let men therefore before the Lord
confesse his kyndenes then:
And shewe the wonders that he doth
before the sonnes of men.
- 16 For he threwe downe their gates of brasse,
and brake them with strong hand:
The yron barres he smote in two,

nothing coulde him with stand.

17 The foolishe folke great plagues do feelee,
and can not from them wend:

But heape on mo to those they haue,
because they do offend.

18 Their soule so muche did lothe all meate,
that none they coulde abyde:
whereby death had them almoste caught,
as they ful truely tryde.

19 Then did they crye in their distresse,
vnto the Lord for ayde:
who did remoue their troublous state,
according as they prayde.

20 For he then sent to them his worde,
which health did sone restore:
And brought them from those dāgers depe,
wherein they were before.

21 Let men therefore before the Lord,
confesse his kyndnes then:
And shewe the wonders that he doth,
before the sonnes of men.

22 And let them offer sacrifice
with thankes and also feare:
And speak of all his wondrous workes
with glad and ioyful cheare.

- 23 Suche as in shippes or brittel barkes,
into the seas descend:
Their marchandise through feareful floods
to compasse and to end.
- 24 Those men are forced to beholde
the Lordes workes, what they be:
And in the dangerous depe the same
moſte merueilous they ſe.
- 25 For at his worde, the ſtormie winde,
aryſeth in a rage:
And ſtirreth vp the ſurges ſo,
as nought can them aſſwage.
- 26 Then are they liſted vp ſo high,
the cloudes they ſeeme to gayne.
And plunging downe the depth vntil,
their ſoules conſume with paine.
- 27 And lyke a drunkarde, to and fro,
now here, now there they reele:
As men with feare of wit bereft,
or had of ſenſe no feele.
- 28 Then did they crye in their diſtreſſe,
vnto the Lord for ayde:
who did remoue their troublous ſtate,
according as they prayde.
- 29 For with his worde the Lord doth make

the sturdie storme to cease:

So that the great waues from their rage
are brought to rest and peace.

30 Then are men glad when rest is come,
which they so much do craue:

And are by him in haue brought,
which they so faine wolde haue.

31 Let men therefore before the Lord
confesse his kyndenes then:
And shewe the wonders that he doth,
before the sonnes of men.

32 Let men in presence of the folke
with praise extol his Name:
And where the Elders do conuent,
let them there do the same.

33 For running floodes to dry desertes
he doth oft change and turne:
And dryeth vp, as it were dust,
the springing wel and burne.

34 A fruteful land with pleasures deckt,
ful barren doth he make:
when on their sinnes, which dwell therein,
he doth iust vengeance take.

35 Againe the wildernes full rude
he maketh frute to beare:

with

With pleasant springs of water cleare
though none before were there.

36 wherein suche hungrie soules are set,
as he doth freely chuse:

That they a citie may them buylde,
to dwel in for their vse.

37 That they may sowe their pleasant land,
and vineyardes also plant:

To yelde them frutes of suche increase,
as none may seeme to want.

38 They multiplie exceedingly,
the Lord doth blesse them so:

who doth also their brute beastes make
by numbers great to growe.

39 But when the faithful are lowe brought;
by the oppressors stoute:

And minish do through many plagues,
that compasse them about.

40 Then doth he princes bring to shame;
which did them so oppresse:

And likewise caused them to erre;
within the wildernesse.

41 But yet the poore he raiseth vp
out of his troubles depe:

And oft tymes doth his trayne augment;

muchē lyke a flocke of shepe.

42 The righteous shal beholde this sight,
and also muchē reioyce:

Whereas the wicked and peruerse
with grief shal stoppe their voyce.

43 But who is wise, that now ful wel
he may these things record?

For certeinly suche shal perceiue
the kyndenes of the Lord.

PSALME CVIII. I. C.

¶ This Psalmē is composed of two other Psalmes before, the seuen and fiftie & the sixtie The matter here contained is. That Danid giueth him selfe with heart and voyce to praise the Lord, and assurēth him selfe of the promise of God concerning his kingdome ouer Israel, and his power against other nations: who, though he seme to forsake vs for a tyme, yet he alone wil in the end cast downe our enemies.

O God, beholde, my heart and tongue,
they both prepared be: My voyce aduance
wil I, in song, and giue all praise to thee.

2 Ryse vp, swete melodie to make,
my viole and myne harpe:

For

- For I by breake of day wil wake,
thy laude and praise to carpe.
- 3 Among the people, Lord, I shal
giue praises vnto thee:
And eke amidst the nations all,
to thee my song shalbe.
- 4 For why? thy mercy great doth stretch,
aboue the heauens hye:
Lykewise thy trueth, O Lord, doth reache,
vnto the cloudie skye,
- 5 Exalt thy selfe, O Lord our God,
aboue the heauens bright:
Set forth thy praise in earth abroad
thy glorie and thy might.
- 6 That thy beloued in the land
may freed be from thrall:
O, helpe vs Lord, with thy right hand,
and heare me when I call.
- 7 I wil reioyce, sith God hath said,
within his holy place:
That I shal Sichein land deuide.
and Succoths vale by pace.
- 8 For Gilead shal be myne owne,
Manasses myne besyde:
Myne head strength Ephraim wel knowne
y. ij.

my Lawe doth Iudah guide.

9 Moab my wash pot: and my shoe
on Edom wil I cast:

Yea, I on Palestine also
shal triumph at the last.

10 Who now wil lead me by the hand,
into the citie strong?

Or be my guide to Edom land,
so that I go not wrong?

11 Is it not thou, O Lord our God,
which hadst vs cleane forsoke,
And wentst not with our hostes abroad,
when warres in hand we toke.

12 O Lord, when trouble doth assaile,
with ayde vs then releiue:

Vaine is, and nothing can auaille
the helpe that man may giue.

13 Through God, to do we shal haue might,
actes worthy of renoume:

He shal our foes put vnto flight;
Yea, he shal tread them downe.

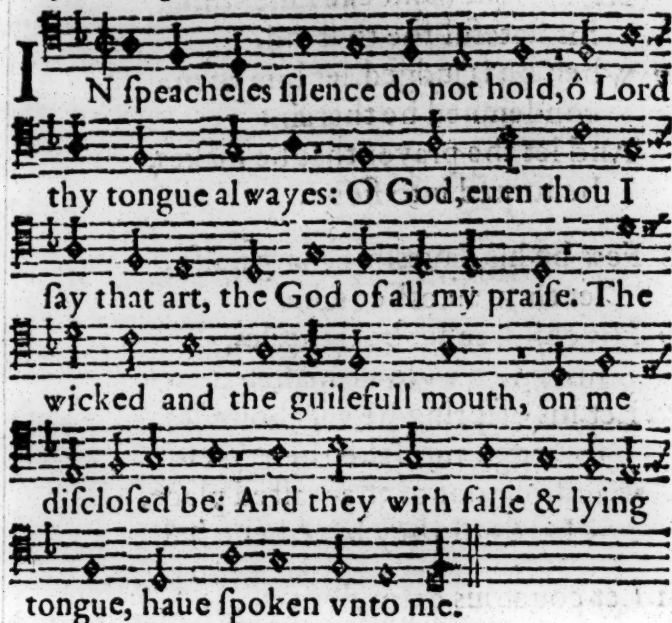
PSALME CIX.

N.

¶ Daniel being falsely accused by flatterers vnto Saul, prayeth God
to helpe him, and to destroye his enemies. And vnder them he
speaketh of Iudas the traitour vnto Iesus Christ, & of all the like
enemies of the children of God: And desireth so to be deliuered,

that

that his enemies may knowe the worke to be of God. Then doth he promise to giue praises vnto God.



I N speacheles silence do not hold, O Lord
thy tongue alwayes: O God, euen thou I
say that art, the God of all my praise. The
wicked and the guilefull mouth, on me
disclosed be: And they with false & lying
tongue, haue spoken vnto me.

- 3 They did beset me rounde about,
with wordes of hateful spite:
without all cause of my desert,
against me did they fight.
- 4 For my good wil they were my foes,
but then gan I to praye:
- 5 My good with ill, my frendlynesse,
with hate they did repaye.
- 6 Set thou the wicked ouer him,

- to haue the vpperhand:
At his right hand eke suffer thou,
his hateful foe to stand.
- 7 When he is iudged, let him then,
condemned be therein:
And let the prayer that he makes,
be turned into sinne.
- 8 Few be his dayes: his charge, also,
let thou an other take:
- 9 His children let be fatherles,
his wife a widowe make.
- 10 Let his offspring be vagaboundes,
to begge and seke their bread:
wandring out of the wasted place,
where erst they haue bene fed.
- 11 Let couetous extorcioners,
catche all his goods and store:
And let the strangers spoile the frutes,
of all his toyle before.
- 12 Let there be none to pitie him,
let there be none at all:
That on his children fatherles,
wil let their mercy fall.
- 13 And so let his posteritie,
for euer be destroyde:

Their

Their Name out bloted in the age.
that after shal succede.

14 Let not his fathers wickednes,
from Gods remembrance fall,
And let thou not his mothers sinne,
be done away at all.

15 But in the presence of the Lord,
let them remayne for aye:
That from the earth, their memorie
he may cut cleane away.

16 Sith mercy he forgat to shewe:
but did pursue with spite,
The troubled man and sought to slaye,
the woful harted wight.

17 As he did cursing loue, it shall
betyde vnto me so:
And as he did not blessing loue,
it shalbe farre him fro.

18 As he with cursing clad him selfe,
so it lyke water shal:
Into his bowels, and lyke oyle,
into his bones befall.

19 As garment let it be to him,
to couer him for aye:
And as girdle wherewith he,

muche lyke a flocke of shepe.

42 The righteous shal beholde this sight,
and also muche reioyce:

Whereas the wicked and peruerse
with grief shal stoppe their voyce.

43 But who is wise, that now ful wel
he may these things record?

For certainly suche shal perceiue
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aboue the heauens bright:
Set forth thy praise in earth abroad
thy glorie and thy might.
- 6 That thy beloued in the land
may freed be from thrall:
O, helpe vs Lord, with thy right hand,
and heare me when I call.
- 7 I wil reioyce, sith God hath said,
within his holy place:
That I shal Sichein land deuide.
and Succoths vale by pace.
- 8 For Gilead shal be myne owne,
Manasses myne besyde:
Myne head strength Ephraim wel knowne
y. ij.

my Lawe doth Iudah guide.
 9 Moab my wash pot: and my shoe
 on Edom wil I cast:
 Yea, I on Palettine also
 shal triumph at the last.

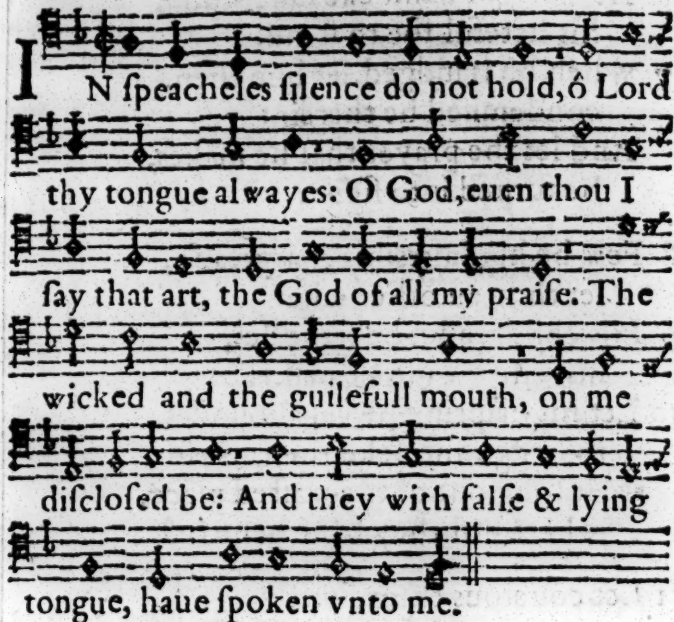
10 who now wil lead me by the hand,
 into the citie strong?
 Or be my guide to Edom land,
 so that I go not wrong?
 11 Is it not thou, O Lord our God,
 which hadst vs cleane forsoke,
 And wentst not with our hostes abrode,
 when warres in hand we toke.
 12 O Lord, when trouble doth assaile,
 with ayde vs then releiue:
 Vaine is, and nothing can auaille
 the helpe that man may giue.
 13 Through God, to do we shal haue might,
 actes worthy of renoume:
 He shal our foes put vnto flight;
 Yea, he shal tread them downe.

PSALME CIX.

N.

¶ Dauid being falsely accused by flatterers vnto Saul, prayeth God
 to helpe him, and to destroye his enemies. And vnder them he
 speaketh of Iudas the traitour vnto Iesus Christ, & of all the like
 enemies of the children of God: And desireth so to be deliuered,
 that

that his enemies may knowe the worke to be of God. Then doth he promise to giue praises vnto God.



I N speacheles silence do not hold, O Lord
thy tongue alwayes: O God, euen thou I
say that art, the God of all my praise. The
wicked and the guilefull mouth, on me
disclosed be: And they with false & lying
tongue, haue spoken vnto me.

- 3 They did beset me rounde about,
with wordes of hateful spite:
without all cause of my desert,
against me did they fight.
- 4 For my good wil they were my foes,
but then gan I to praye:
- 5 My good with ill, my frendlynesse,
with hate they did repaye.
- 6 Set thou the wicked ouer him,

- to haue the vpperhand:
At his right hand eke suffer thou,
his hateful foe to stand.
- 7 When he is iudged, let him then,
condemned be therein:
And let the prayer that he makes,
be turned into sinne.
- 8 Few be his dayes: his charge, also,
let thou an other take:
- 9 His children let be fatherles,
his wife a widowe make.
- 10 Let his offspring be vagaboundes,
to begge and seke their bread:
Wandering out of the wasted place,
where erst they haue bene fed:
- 11 Let couetous extorcioners,
catche all his goods and store:
And let the strangers spoile the frutes,
of all his toyle before.
- 12 Let there be none to pitie him,
let there be none at all:
That on his children fatherles,
wil let their mercy fall.
- 13 And so let his posteritie,
for euer be destroyde:

Their

Their Name out bloted in the age.
that after shal succede.

14 Let not his fathers wickednes,
from Gods remembrance fall,
And let thou not his mothers sinne,
be done away at all.

15 But in the presence of the Lord,
let them remayne for aye:
That from the earth, their memorie
he may cut cleane away.

16 Sith mercy he forgot to shewe:
but did pursue with spite,
The troubled man and sought to slaye,
the woful harted wight.

17 As he did cursing loue, it shall
betyde vnto me so:
And as he did not blessing loue,
it shalbe farre him fro.

18 As he with cursing clad him selfe,
so it lyke water shal:
Into his bowels, and lyke oyle,
into his bones befall.

19 As garment let it be to him,
to couer him for aye:
And as girdle wherewith he,

shal girded be alway.

20 Lo, let the same before the Lord,
be guerdon of my foe,
Yea, and of those that euil speake,
against my soule also.

21 But thou, O Lord, that art my God,
deale thou I say with me,
After thy Name deliuer me,
for good thy mercies be.

22 Because in depth of great distresse,
I nedy am and poore:
And eke within my payned brest,
my heart is wounded sore.

23 Euen so do I departe away,
as doth declyning shade:
And as the grasshopper, so I
am shaken of and fade.

24 with fasting long from nedeful fode,
enfebled are my knees:
And all her farnesse hath my fleshe,
enforced bene to leese.

25 And I also a vile reproche,
to them was made to be:
And they that did vpon me loke,
did shake their heades at me.

- 26 But thou, O Lord, that art my God,
myne ayde and succour be:
According to thy mercy, Lord,
saue and deliuer me.
- 27 And they shal knowe thereby, that this
(Lord) is thy mighty hand:
And that thou, thou hast done it, Lord,
so shal they vnderstand.
- 28 Although they curse with spite, yet thou
shalt blesse with louing voyce:
They shal aryse and come to shame,
thy seruant shal reioyce.
- 29 Let them be clothed all with shame,
that enmies are to me:
And with confusion as a cloke,
eke coured let them be.
- 30 But greatly I wil with my mouth,
giue thanks vnto the Lord,
And I among the multytude
his praises wil record.
- 31 For he with helpe at his right hand,
wil stand the poore man by:
To saue him from the men that wolde
condemne his soule to dye.

¶ Dauid prophesieth of the power and cuerlasting kingdome giuen to Christ, and of his priesthode which shulde put an end to the priesthode of Leuy.

T He Lord moste high, vnto my Lord
thus spake: Sit thou now downe, and rest
at my right hand, Vntill that I, thyne
enemies do make, A stoole to be, whereon
thy feete may stand.

- 2 The Scepter of thy regall power & might,
From Sion shal the Lord send and disclose:
Be thou therefore the ruler in the sight,
And in the midst of all thy mortal foes.
- 3 Thy people shal come willingly to thee,
what time thine host in holy beautie shew:
The youth y of thy wōbe do spring, shalbe
Compared lyke vnto the morning dewe.
- 4 Thus God hath sworne, & it pforme wil he
And

And not repent, nor any tyme it break.
 Thou art a priest for euer vnto me,
 After the forme of King Melchizedek.


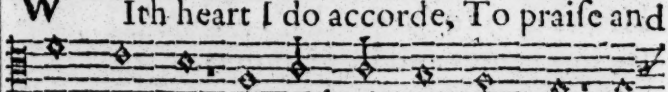
5 The Lord our God, who is at euery stounde
 At thy right hand to be thine helpe & stay:
 He prizes proud, & statey Kings shal woud
 For loue of thee, in his scarce wrathful day

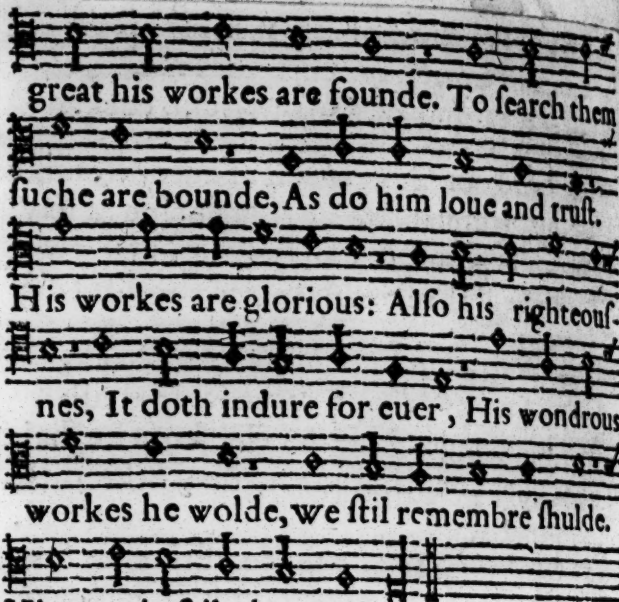
6 He shalbe iudge among the heathen all,
 He places voyde with carcasses shal fill:
 And in his rage, y heades eke smite he shal,
 That ouer countries great, do worke their
 (will.

7 Yea, he through haste for to pursue his foes
 Shal drinke the brooke y runneth in y way
 And thus whē he cōfounded shal haue those
 His head on hye then shal he lyft that day.

PSALME CXI. VV. Ke.

¶ He giueth thanks to the Lord for his merciful workes towardes his Church, and declareth wherein true wisdom and right knowledge consisteth.

W Ith heart I do accorde, To praise and

 laude the Lord In presence of the iust: For


 great his workes are founde. To search them
 suche are bounde, As do him loue and trust.
 His workes are glorious: Also his righteous-
 nes, It doth indure for euer, His wondrous
 workes he wolde, we stil remembre shulde.
 His mercie faileth neuer.

- 5 Suche as do loue him beare,
 A porcion ful faire
 He hath vp for them laid:
 For this they shal wel finde,
 He wil them haue in mynde,
 And kepe them, as he said.
 6 For he did not disdaine,
 His workes to shewe them plaine,
 By lightnings and by thunders.
 when he the heathens land
 Did giue into their hand,

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where they behelde his wonders.

7 Of all his workes insueth
Both iudgement, right and trueth,
whereto his statutes tend

8 They are decreed sure
For euer to endure,
which equitie doth end:
Redemption he gaue,
His people for to saue.

9 And hath also required,
His promise not to faile,
But alwayes to preuaile,
His holy Name be feared.



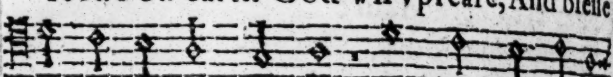

10 Who so with heart ful faine
True wisdom wolde attaine,
The Lord feare and obey.
Suche as his lawes do kepe,
Shal knoweledge haue ful depe
His praise shal last for aye.

PSALME CXII.

VV. Ke.

¶ He praiseth the felicitie of them that feare God, and condem-
neth the cursed state of the contemners of God.


T He man is blest that God doth feare,


 And that his Lawes doth loue in dede: His

 feede on earth God wil vpreare, And blesse

 such as frō him procede: His house w good be

 wil fulfil: His righteousnes endure shal stil.

- 4 Vnto the righteous doth aryse
 In trouble ioye, in darkenes light:
 Compassion is in his eyes,
 And mercy alwayes in his sight:
- 5 Yea, pitie moueth suche to lend:
 He doth by iudgement things expend.
- 6 And surely suche shal neuer faile:
 For in remembrance had is he:
- 7 No tydings il can make him quaille,
 who in the Lord sure hope doth see.
- 8 His heart is firme, his feare is past:
 For he shal see his foes do wne cast.
- 9 He did wel for the poore prouide,
 His righteousnes shal stil remaine,

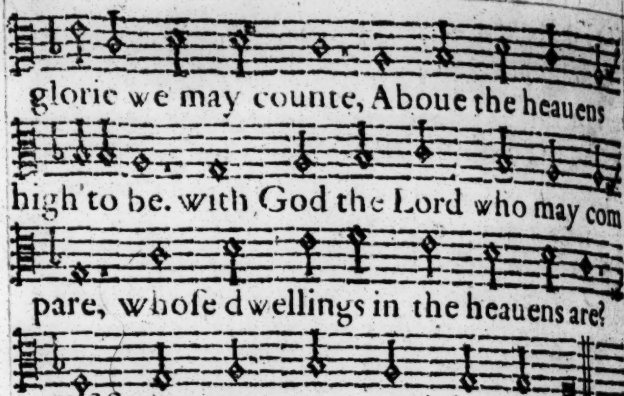
And

And his estate with praise abyde,
 Though that the wicked man disdaine.
 10 Yea, gnash his teeth thereat shal he,
 And so consume his state to se.

PSALME CXIII. VV. Ke.

¶ An exhortatiō to praise the Lord for his prouidence, in that, that
 contrarie to the course of nature he worketh in his Church.

Y E children, which do serue the Lord,
 Praise ye his Name with one accord, Yea,
 blessed be alwayes his Name: who from the
 rising of the sunne, Til it returne where it be
 gone, Is to be praised with great fame. The
 Lord all people doth surmount: As for his



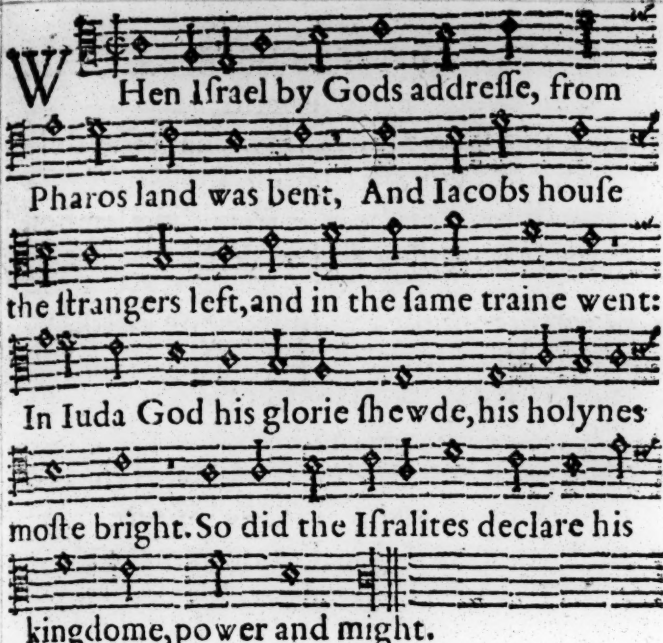
glorie we may counte, Aboue the heauens
high to be. with God the Lord who may com
pare, whose dwellings in the heauens are?
Of such great power and force is he.

- 6 He doth abase him selfe, we knowe,
Things to beholde both here belowe,
And also in heauen aboue.
- 7 The nedy out of dust to drawe,
And eke the poore which helpe none saue
His onely mercy did him moue.
- 8 And so him set in high degre,
with princes of great dignitie,
That rule his people with great fame.
- 9 The barren he doth make to beare,
And with great ioye her frure to reare:
Therefore praise ye his holy Name.

PSALME CXIIII. VV. VVhit.

¶ How the Israelites were deliuered out of Egypt, and of the
wonderful miracles that God shewed at that tyme, which put
vs in remembrance of Gods great mercies to wardes his children,
and of our vnthankfulness for the same.

when


 W Hen Israel by Gods addresse, from
 Pharos land was bent, And Iacobs house
 the strangers left, and in the same traine went:
 In Iuda God his glorie shewde, his holynes
 moſte bright. So did the Ifralites declare his
 kingdome, power and might.

- 3 The ſea it ſawe, and ſuddenly,
 as all amasde did flee:
 The roaring ſtreames of Iordans flood
 reculed backwardly.
 4 As rammes afrayde the mountaines ſkip,
 their ſtrength did them forſake:
 And as the ſely trembling lambes,
 their toppes did beat and ſhake.
 5 What ailde thee, ſea, as all amasde
 z. j.

so suddenly to flee?

Ye rousing waues of Iordans flood,
why ranne ye backwardly?

6 Why shooke ye hilles as rammes afraide?
why did your strength so shake?

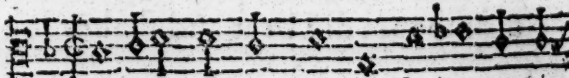
why did your toppes as trembling lambes,
for feare quier and quake?

7 O earth, confesse thy souereigne Lord.
and dread his mightie hand:
Before the face of Iacobs God,
feare ye both sea and land.

8 I meane the God which from hard rockes,
doth cause maine floodes appeare:
And from the stonie flint doth make
gush out the fountaines cleare.

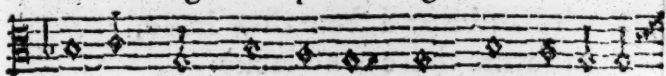
PSALME CXV. VV. VVhit.

A prayer of the faithful oppressed by Idolatrous tyrantes, against
whome they desire that God wolde succour them, for as muche
as there is no comparison betwene him and their false Gods or
Idoles: trusting moste constantly that God wil preserue them in
this their nede, seeing that he hath adopted and receiued them to
his fauour: promising finally, that they wil not be vanyade-
ful of so greata benefite, if it wolde please God to heare their
prayer, and deliuer them by his omnipotent power.

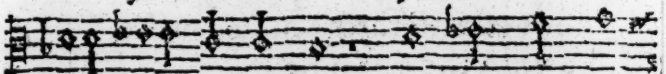
N 
Or vnto vs, o Lord, I say, to vs giue
none,



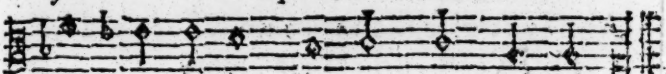
none, But giue all praise of grace and trueth



vnto thy Name alone. why shall the Gētiles



say to vs as in despite, where is their God



they call vpon? where is their heartes delite?

- 3 Doubtles our souereigne God,
in heauen sith on hie:
And worketh what him liketh best:
for all things do can he.
- 4 But their Idoles and Gods,
before whome they do stand.
Siluer or golde they are at moste,
the worke euen of mans hand.
- 5 A mouth they haue speacheles,
not mouing tongue nor lippes:
And eyes they haue, but se no whit,
no more then do dead chippes.
- 6 Eares they haue, and heare not,
as do the eares of man:

A nose also, but to no vse:
for smel nothing they can.

7 Both handes and feete they haue,
in forme there is no lacke:
But nether touche or go they can,
nor yet with throte noyce make.

8 Like vnto them shal be
the forgers that them frame:
And lykewise suche are no lesse madde,
which call vpon their Name.

9 But thou, O Israel,
in God put confidence:
For to all suche an ayde he is,
a buckeler, and defence.

10 And thou tribe of Aaron,
in God put confidence:
For to all suche an ayde he is,
a buckeler and defence.

11 All ye that feare the Lord,
in God put confidence:
For to all suche an ayde he is,
a buckeler and defence

12 The Lord hath vs in mynde,
and wil vs blesse echone:
The house, I meane, of Israel,

and the tribe of Aaron.

- 13 And blesse wil he all them,
that feare the Lord in dede:
As wel the weake, as them of strength,
which seke to him at nede.
- 14 With graces manifolde
the Lord wil all you blesse:
As wel your seede as you your selues,
with plentie and increffe.
- 15 For ye are deare to him,
that Lord is ouer all:
which made both heauen and the earth,
and things both great and small.
- 16 The heauens are the Lordes,
as his owne dwelling place:
But vnto men the earth he giueth,
thereon to runne their race.
- 17 Surelie they that are dead,
shal neuer praise the Lord:
Nor suche as in the graue are laid,
shal thereunto accord.
- 18 But we that do here liue,
shal thanke the Lord alwayes:
with heart, & mouth sing thanks wil we:
likewise all you him praise.

¶ David being in great danger of Saul in the desert of Maon, perceiving the great and inestimable love of God towards him, magnifieth such great mercies, and protesteth that he will be thankful for the same..

I loue the Lord, because my voyce and
 prayer heard hath he: when in my dayes I
 cald on him, he bowde his care to me. Euen
 when the snares of cruel death, about be-
 set me rounde: whē paines of hel me caught,
 and when, I wo and sorowe found.

4 Vpon the Name of God my Lord,
 then did I call and say:

Deliuier thou my soule, o Lord,
 I do thee humbly pray.

5 The Lord is very mercyfull,
 and iust he is also:

And

And in our God compassion,
doth plentifully flowe.

6 The Lord in safetie doth preserue,
all those that simple be:

I was in woful miserie,
and he releued me.

7 And now my soule, sith thou art safe,
returne vnto thy rest:

For largely, lo, the Lord to thee:
his bountie hath exprest.

8 Because thou haste deliuered;
my soule from deadly thrall:

My moysted eyen from mourneful teares
my flyding feete from fall.

9 Before the Lord, I in the land
of lyf, wil walke therefore:

10 I did beleue, therefore I spake
for I was troubled fore.

11 I said in my distresse and feare,
that all men lyers be:

12 What shal I paye the Lord for all,
his benefites to me?

13 The holsome cup of sauing health
I thankfully wil take:

And on the Lordes Name I wil call,

z. iiij.

when I my prayer make.

14 I to the Lord will pay the vowes,
that I haue him behight:

Yea, now euen at this present tyme,
in all his peoples sight.

15 Right deare and precious in his sight,
the Lord doth aye esteeme
The death of all his holy ones,
what euer men do deme.

16 Thy seruant Lord, thy seruant lo,
I do my selfe confesse,
And had maydes sonne: y Lord haste broke
the bondes of my distresse.

17 And I wil offer vp to thee,
a sacrifice of praise:
And I wil call vpon the Name,
of God the Lord alwayes.

18 I to the Lord wil pay the vowes,
that I haue him behight:
Yea, now euen at this present tyme,
in all his peoples sight.

19 Yea, in the courtes of Gods owne house,
and in the middes of thee:
O thou Ierusalem I say,
wherefore the Lord praise ye.

PSALME CXVII. I. C.

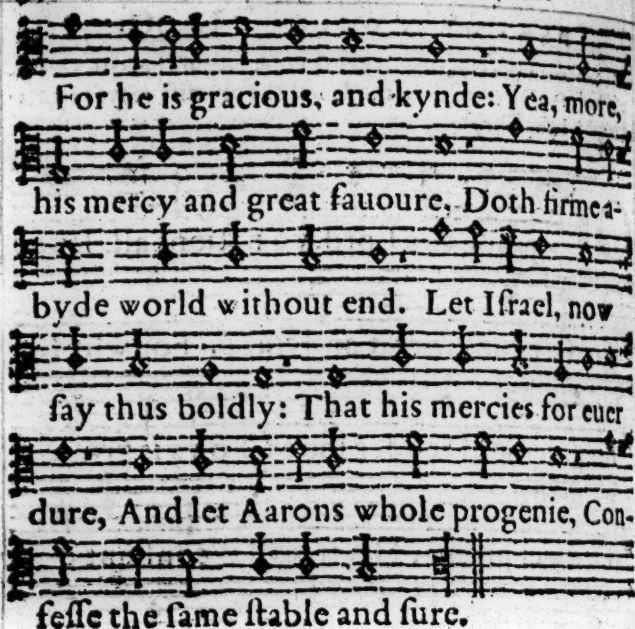
¶ He exhorteth the Gentiles to praise God, because he hath accomplished as wel to them, as to the Iewes, the promise of lyfe euermore by Iesus Christ.

O praise the Lord, ye nations all, laude
him ye people great and small. For why?
his grace and tender loue: To vs is great,
as we wel proue: His treuth is constant e-
uermore. Vnto the Lord, sing praise there-
fore.

PSALME CXVIII. I. C.

¶ Dauid reiected of Saul and of the people, at the tyme appointed obtained the kingdome. For the which he biddeth all them, that feare the Lord, to be thankful. And vnder his persone in all this was Christ painted forth, who shuld be of his people reiected.

Gloue to the Lord all praise and honour,



For he is gracious, and kynde: Yea, more,
his mercy and great fauoure, Doth firme a-
byde world without end. Let Israel, now
say thus boldly: That his mercies for euer
dure, And let Aarons whole progenie, Con-
fesse the same stable and sure.

- 4 Let those y feare God, them now addresse,
To come and sing to him therefore:
That his great loue and tender kyndnes
Remaineth stil for euermore.
- 5 For when with troubles I was pressed,
I, then, vpon the Lord did call:
who heard my voyce, and me vprayed,
And set at large free from all thrall.
- 6 The moste of might (who heard my com-
He is with me, my parte to take: (plaint
No

No feare therefore shal cause me to faint,
For oughts that man may gainst me make.

7 The Lord on my syde doth retier,
with suche as do me helpe and ayde:
So that I shal see my desire
Vpon my foes, which me vpbrayde.

8 In God to trust it is farre better,
Then to vaine man to trust and stand.

9 To trust in God (I say) is surer,
Then princes, Lordes of sea and land.

10 All nations haue me rounde compassed
with one consent: yet in Gods Name
By me they shal soone be destroyed,
And put to flight, rebuke, and shame.

11 They haue me rounde about enclosed,
Yea, and shute vp with one accord:
Yet they by me, shalbe destroyed,
Euen in the Name, of God the Lord.

12 Lyke bees they came about me swarming,
But were as fire of thornes put out:
For in Gods Name the euerliuing,
I shal confounde them all, no doubt.

13 Thou haste (ô cruel aduersarye)
Thrust sore at me, with mayne and might,
To cause me fall: but lo, contrarye,

For God hath holpe me in my right.

14 My strength & force is God the most hye,
Yea, he my song is of pleasance:
For he hath bene in all aduersitie
Myne helper and deliuerance.

15 The voyce of ioy and freedome, shalbe
Within the iust mans dwelling place:
Saying, beholde, right valiantly
The Lords right hād hath brought to passe.
16 The hand moste strong of the almightie
Exalted is now presently:
Of God the Lord, the right hand sturdie
Hath done (say they) triumphantly.

17 Away, away, enuiers eche one,
For yet, deaths cup shal I not proue:
But shal stil liue, that I may expone
And shewe abroad, Gods workes aboue.
18 The Lord my God, hath me chastised,
And that right sore (I must confesse:)
But of his goodnes, not deliuered
Me vnto death, in that distresse.

19 Open therefore to me, the gates faire,
which are the gates of righteousness:
That through the same, I may haue repaire,
And praise the Lord, his holynes.

20 This

- 20 This is Gods gate famous and worthy,
whereat the righteous enter shal.
- 21 I wil thee praise, Lord, which hast heard me
And my deliuerance bene with all.
- 22 The stone which wholly was refused,
And of the buylders cast away:
The same laied is now, and placed,
As of the corner chief and stay.
- 23 which thing is done, by th' onely working
Of God, the Lord moste glorious:
And as a wonder is appearing,
Vnto our sights moste merucilous.
- 24 This is (of trueth) the day moste happy
which God hath made of his goodnes:
Let vs therein make mirth and ioy,
And sing to God with great gladnes.
- 25 O Lord, I now beseeche and pray thee,
Saue thou (the King and him mainteine)
Giue him good lucke, and prosperous to be,
O Lord, I yet require againe.
- 26 who in the Name of God moste holy,
Doth come, he blessed be alway:
we wishe also, ye may be happy
which in Gods house are night and day.
- 27 The Lord our God, he is moste mightie,

And hath vs giuen light at last:
Vnto the hornes of th' Alter holy,
Your sacrifice now binde ful fast.


28 Thou art the God in whome I glory,
To thee wil I giue praise therefore:
Euen thou, my God art, therefore wil I
Laude and exalt thee euermore.



29 Giue to the Lord all praise and honour
For gracious is he, and kynde:
Yea more, his mercy and great fauour
doth aye endure, worlde without end.

PSALME CXIX. VV. VVhit.

In this Psalme is contained an exquisite arte, and a wonderfull vehemencie in setting forth the praises of Gods Law: wherein the prophet can not satisfie him self, nor sufficiently expresse the affection which he beareth thereunto, adding moreover many notable complaints and consolations. wherefore it is mete that all the faithful haue it alway both in heart and in mouth. And in the Ebreue euery eight verses beginne with one letter of the Alphabet.

Blessed are they that perfect are, and
pure in mynde & heart, whose liues & conser-
uation, from Gods Lawes neuer start. Bles-
fed



sed are they that giue them selues his Statutes

 to obserue, Seking the Lord with all their

 heart, and neuer from him swerue.

- 3 Doutles suche men go not astray,
 nor do no wicked thing:
 which stedfastly walke in his paths
 without any wandring.
- 4 It is thy wil and commandment,
 that with attentiu hede
 Thy noble and diuine preceptes
 we learne and kepe in dede.
- 5 Oh, wolde to God it might thee please,
 my wayes so to adresse:
 That I might both in heart and voyce,
 thy Lawes kepe and confesse.
- 6 So shulde no shame my lyfe atteint,
 whiles I thus set myne eyes:
 And bend my mynde alwayes to muse
 on thy sacred Decrees.
- 7 Then wil I praise with vpright heart,

and magnifie thy Name:

When I shal learne thy iudgementes iust,
and lykewise proue the same.

- 8 And wholly wil I giue my selfe
to kepe thy Lawes moſte right:
Forſake me not for euer, Lord,
but ſhewe thy grace and might.

BETH.

- 9 By what meanes may a yong man beſt,
his lyfe learne to amend?

If that he marke and kepe thy worde,
and therein his tyme ſpend.

- 10 Vnfeinedly I haue thee ſought,
and thus ſeking abyde:

Oh, neuer ſuffer me, O Lord,
from thy preceptes to ſlyde.

- 11 Within myne heart and ſecret thoughts,
thy wordes I haue hid ſtil:

That I might not at any tyme
offend thy godly wil.

- 12 We magnifie thy Name, O Lord,
and praiſe thee euermore:

Thy ſtatutes of moſte worthy fame,
O Lord, teache me therefore.

- 13 My lippes haue neuer ceaſde to preache,
and publiſhe day and night:

The

The iudgements all, which did procede,
from thy mouth ful of might.

14 Thy Testimonies and thy waies
please me no lesse in dede:

Then all the treasures of the earth
which worldelings make their mede.

15 Of thy Preceptes I wil stil muse,
and thereto frame my talke:

As at a marke, so wil I aime,
thy wayes how I may walke.

16 Myne onely ioy shalbe so fixte
and on thy Lawes so set,

That nothing can me so farre blinde
that I thy wordes forget.

G I M E L.

17 Graunt to thy seruant now suche grace,
as may my lyfe prolong:

Thyne holy worde then wil I kepe,
both in myne heart and tongue.

18 Myne eyes which were dimme and shut vp
so open and make bright:

That of thy Lawe and marueilous workes,
I may haue the cleare sight.

19 I am a stranger in this earth.

wandring now here now there:

A. j.

- Thy worde therefore to me disclose,
my footesteppes for to cleare.
20 My soule is rauisht with desire,
and neuer is at rest:
But sekth to knowe thy iudgementes hye,
and what may please the best.
- 21 The proude men and malicious
thou halte destroyde echone:
And cursed are suche as do not
thyne Hesttes attend vpon.
- 22 Lord, turne from me rebuke and shame,
which wicked men conspire:
For I haue kept thy Couenantes
with zeale as hote as fire.
- 23 The princes great in counsel sate,
and did against me speake:
But then thy seruant thought how he,
thy Satutes might not breake.
- 24 For why? thy Couenantes are my ioye,
and my great heartes solace:
They serue in stede of Counsellors,
my matters for to passe.

DALETH.

- 25 I am, alas, as brought to graue,
and almoste turnde to dust:

Restore

Restore therefore my lyfe againe,
as thy promise is iust.

26 My wayes when I acknowledged,
with mercy thou didst heare:
Heare now estsones and me instruct
thy Lawes to loue and feare.

27 Teache me once throughly for to knowe
thy preceptes and thy Lore:
Thy workes then wil I meditate;
and lay them vp in store.

28 My soule I fele so fore opprest,
that it melteth for grief:
According to thy worde therefore
haste, Lord, to send relief.

29 From lying and deceitfull lippes
let thy grace me defend:
And that I may learne thee to loue,
thyne holy Lawe me send.

30 The way of trueth both straight and sure,
I haue chossen and founde:
I set thy Iudgementes me before,
which kepe me safe and sounde.

31 Since then, O Lord, I forced my selfe
thy Couenantes to embrace:
Let me therefore haue no rebuke,

A. ij.

nor checke in any case.

- 32 Then will I runne with ioyful cheare,
where thy worde doth me call:
When thou hast set myne heart at large,
and rid me out of thrall.

H E.

- 33 Instruct me, Lord, in the right trade
of thy statutes diuine:
And it to kepe euen to the end,
myne heart wil I inclyne.
- 34 Graunt me the knowledge of thy Law,
and I shal it obey:
With heart and mynde and all my might,
I wil it kepe, I say.
- 35 In the right path of thy Preceptes
guide me, Lord, I require:
None other pleasure do I wish,
nor greater thing desire.
- 36 Inclyne myne heart thy Sawes to kepe,
and Couenantes to embrace:
And from all filthy auarice,
Lord, shield me with thy grace.
- 37 From vaine desire and worldelie lustes
turne backe myne eyes and sight:
Giue me the Sprite of lyfe and power.

to walke thy wayes aright.

38 Confirme thy gracious promise, Lord,
which thou hast made to me:
Which am thy seruant, and do loue,
and feare nothing but thee.

39 Reproche and shame which I so feare,
from me, ô Lord, expel:
For thou dost iudge with equitie,
and therein dost excel.

40 Beholde, myne heartes desire is bent,
thy Lawes to kepe for aye:
Lord, strengthen me so with thy grace,
that it performe I maye.

V A V.

41 Thy mercies great and manifolde
let me obtaine, ô Lord:
Thy sauing health let me enioye,
according to thy worde.

42 So shal I stoppe the scandrous mouthes
of lewde men and vniust:
For in thy faithful promises
standth my comforte and trust.

43 The worde of trueth within my mouth
let euer stil be prest:
For in thy Iudgementes wonderful

A. iij.

myne hope doth stand and rest.

44 And while that breath within my brest
doth natural lyfe preserue:

Yea, til this worlde shalbe dissolued,
thy Lawe wil I obserue.

45 So walke wil I, as set at large,
and made free from all drede:
Because I sought how for to kepe
thy Preceptes and thy Rede.

46 Thy noble Actes I wil describe,
as things of moste great fame:
Euen before Kings I wil them blase,
and shrinke no whit for shame.

47 I wil reioyce then to obey,
thy worthy Hestes and wil:
which euermore I haue loued best,
and so wil loue them stil.

48 Myne handes wil I lift to thy Lawes,
which I haue dearly sought:
And practise thy Commandementes
I wil in dede and thought.

Z A I N.

49 Thy Promise which thou madst to me
thy seruant, Lord, remember:
For therein haue I put my trust,

and

and confidence for euer.

50 It is my comforte and my ioye,
when troubles me assaile:

For were my lyfe not by thy worde,
my lyfe wolde soone me faile.

51 The proude and suche as God contemne,
stil made of me a skorne:

Yet wolde I not thy Lawe forsake,
as he that were forlorne.

52 But calde to minde, Lord thy great workes
shewe to our fathers olde:

whereby I felt the ioye surmounte
my grief an hundreth folde.

53 But yet, alas, for feare I quoke,
seing how wicked men:

Thy Lawe forfoke, and did procure
thy Iudgement: who knowth when?

54 And as for me, I framde my songes
thy Statutes to exalt:

when I among the strangers dwelt,
and thoughtes gan me assalt.

55 I thought vpon thy Name, O Lord,
by night when others slepe:

As for thy Lawe also I kepe,
and euer wil it kepe.

A. iiij.

56 This grace I did obtaine, because
thy Couenantes swete and deare
I did embrace, and also kepe
with reuerence and with feare.

METH.

57 O God, which art my parte and lot,
my comforte and my stay:
I haue decreed and promised
thy Law to kepe alway.

58 Myne earnest heart did humbly sue
in presence of thy face:
As thou therefore hast promised,
Lord, graunt me of thy grace.

59 My lyfe I haue examined,
and tryde my secret heart:
which to thy statutes caused me
my feete streight to conuert.

60 I did not stay nor lynger long,
as they that slouthful are:
But hastely thy Lawes to kepe
I did my selfe beware.

61 The cruel bandes of wicked men
haue made of me, their preye:
Yet wolde I not thy Lawe forget,
nor from thee go astray.

62 Thy righteous Iudgement toward me
so great is and so hie:
That euen at midnight wil I ryse
thy Name to magnifie.

63 Companion am I to all them
which feare thee in their heart:
And nether wil for loue nor dread
from thy Commandementes start.

64 Thy mercies, Lord, moste plenteously
do all the worlde fulfil:
Oh, teache me how I may obey
thy statutes and thy wil.

T E T H.

65 According to thy promise, Lord,
so haste thou with me delt:
For of thy grace in sondrie sortes
haue I thy seruant felt.

66 Teache me to iudge alwayes aright,
and giue me knowledge sure:
For certainly beleue I do
that thy preceptes are pure.

67 Yer thou didst touche me with thy rodde,
I erde and went astray:
But now I kepe thyne holy worde.
and make it all my stay.

- 68 Thou art both good and gracious,
and giuest mosse liberally:
Thyne ordinances how to kepe
therefore, ô Lord, teache me.
- 69 The proude & wicked men haue forgde,
against me many a lye:
Yet thy Commandmentes stil obserue
with all myne heart wil I.
- 70 Their heartes are swollen with worldlie
as greafe so are they fat: (welth
But in thy Lawe do I delite.
and nothing seke but that.
- 71 Oh, happy tyme, may I wel say,
when thou didst me correct:
For as a guide to learne thy Lawes
thy roddes did me direct.
- 72 So that to me thy worde and Lawe,
is dearer manifolde:
Then thousandes great of siluer and golde,
or ought that can be tolde.
- I O D.
- 73 Seing thyne handes haue made me, Lord,
to be thy creature:
Graunt knowledge lykewise how to learne
to put thy Lawes in vrc.

- 74 So they that feare thee, shal reioyce,
when euer they me see:
Because I haue learnde by thy worde
to put my trust in thee.
- 75 When with thy roddest y^e worlde is plagued
I knowe the cause is iust:
So when thou didst correct me, Lord,
the cause iust nedes be must.
- 76 Now of thy goodnes, I thee pray,
some comfort to me send:
As thou to me thy seruant herst,
so from all ill me shend.
- 77 Thy tender mercies powre on me:
and I shal surely liue:
For ioye and consolation both,
thy Lawe to me doth giue.
- 78 Confoûde the proude, whose false pretense
is me for to destroye:
But as for me thyne Hestes to knowe
I wil my selfe employe.
- 79 who so with reuerence do thee feare,
to me let them retire:
And suche as do thy Couenantes knowe,
and them alone desire.
- 80 Myne heart without all wauering

let on thy Lawes be bent:
That no confusion come to me,
whereby I shulde be shent.

CAPH.

- 81 My soule doth faint and ceaseth not
thy sauing Health to craue:
And for thy wordes sake stil I trust
myne heartes desire to haue.
- 82 Myne eyes do faile with looking for
thy worde: and thus, I say,
Oh, when wilt thou me comfort, Lord?
why dost thou thus delay?
- 83 As a skinne bottel in the smoke,
so am I partcht and dryde:
Yet wil I not out of myne heart
let thy Commandement flyde.
- 84 Alas, how long shal I yet liue,
before I see the houre:
That on my foes, which me torment,
thy vengeance thou wilt powre?
- 85 Presumptuous men haue digged pittes,
thinking to make me sure:
Thus contrarie against thy Lawe
myne hurt they do procure.
- 86 But thy Commandementes are all true,

and

and causeles they me grieue:
To thee therefore I do complaine,
that thou mightst me relieue.

87 Almoste they had me cleane destroyde,
and brought me quite to ground:
Yet by thy Statutes I abode,
and therein succour founde.

88 Restore me, Lord, againe to lyfe,
(for thy mercies excell)
And so shal I thy Couenantes kepe
til death my lyfe expell.

L A M E D.

89 In heauens, Lord, where thou dost dwel,
thy worde is stablisht sure:
And shal for all eternitie
fast grauen there indure.

90 From age to age thy trueth abideth,
as doth the earth witnesse:
whose grounde worke y^e hast laide so sure,
as no tongue can expresse.

91 Euen to this day we may wel see,
how all things perseuere
According to thyne ordinance,
for all things thee reuere.

92 Had it not bene that in thy Lawe,

my soule had comfort sought:
Long tyme yer now in my distresse
I had bene brought to nought.

93 Therefore wil I thy Preceptes aye
in memorie kepe fast:
By them thou hast my lyfe restorde,
when I was at last cast.

94 No wight to me can title make,
for I am onely thyne:
Saue me therefore: for to thy Lawes
myne eares and heart inclyne.

95 The wicked men do seke my bane,
and thereto lie in waite:
But I the while considered
thy noble Actes and great.

96 I see nothing in this wide worlde,
at length which hath not end:
But thy Commandment and thy worde,
beyond all end extend.

M E M.

97 what great desire and feruent loue
do I beare to thy Lawe?
All the day long my whole deuise
is onely on thy Sawe.

98 Thy worde hath taught me farre to passe,
my

my foes in policie:
For stil I kepe it as a thing
of moste excellencie.

99 My teachers which did me instruct
in knowledge I excell:
Because I do thy Couenantes kepe
and them to others tell.

100 In wisedome I do passe also
the ancient men in dede:
And all because to kepe thy Lawes
I helde it aye best rede.

101 My feete I haue refrained eke
from euerie euil way:
Because that I continually
thy worde might kepe, I say.

102 I haue not swarued from thy iudgemētes,
nor yet shronke any del:
For why? thou hast taught me thereby,
to liue godly and wel.

103 Oh, Lord, how swete vnto my taste,
finde I thy wordes alway?
Doutles no honie in my mouth,
feeles ought so swete I may.

104 Thy Lawes haue me muche wisedome
that vtterly I hate (learnde,

All wicked and vngodly wayes
in euerie kynde or rate.

N V N.

- 105 Euen as a lanterne to my feete.
so doth thy worde shine bright:
And to my pathes, where euer I go,
it is a flaming light.
- 106 I haue both sworne, and wil performe
molte certainly doutlesse:
That I will kepe thy Iudgementes iust,
and them in lyfe expresse.
- 107 Affliction hath me sore opprest,
and brought me to deathes doore:
O Lord, as thou hast promised,
so me to lyfe restore.
- 108 The offrings which with heart and voyce
molte frankely I thee giue,
Accept, and teach me how I may
after thy Iudgementes liue.
- 109 My soule is aye so in myne hand,
that dangers it assaile:
Yet do I not thy Lawe forget,
nor it to kepe wil faile.
- 110 Although the wicked laide their nettes
to catche me at a bray:

Yet

Yet did I not from thy preceptes,
once swerue or go astray.

111 Thy Lawe I haue so claimde alway;
as myne owne heritage:

And why? for therein I delite
and set my whole courage.

112 For euermore I haue bene bent,
thy Statutes to fulfil:

Euen so lykewise vnto the end,
I wil continue stil.

S A M E C H.

113 The craftie thoughts and double heart;
I do alwayes detest:

But as for thy Lawe and Preceptes
I loued them euer best.

114 Thou art myne hid and secret place,
my shield of strong defence:

Therefore haue I thy promises,
lookte for with patience.

115 Go to therefore ye wicked men,
departe from me anone:

For the Commandmentes wil I kepe,
of God my Lord alone.

116 As thou hast promysde, so performe,
that death me not assaile:

B. j.

Nor let my hope abuse me so,
that through distrust I quaille.

117 Vpholde me, and I shalbe safe
for ought they do or say:
And in thy statutes pleasure take,
wil I both night and day.

118 Thou hast trode suche vnder thy feete.
as do thy Statutes breake:
For nought auailth their subtiltie:
their counfel is but weake.

119 Like drosse thou casts the wicked out,
where euer they be, or dwel:
Therefore can I, as thy Statutes,
loue nothing halfe so wel.

120 My flesh, alas, is taken with feare,
as though it were benomde:
For when I see thy Iudgements streighte,
I am as one astonde.

A I N.

121 I do the thing that lawfull is,
and giue to all men right:
Resigne me not to them that wolde
oppresse me with their might.

122 But for thy seruant suretie be

in that thing that is good:
That proude men giue me not the foile,
which rage as they were wood.

123 Myne eyes with waiting are now blinde
thyne health so much I craue:
And eke thy righteous Promise, Lord,
whereby thou wilt me saue.

124 Intreat thy seruant louingly,
and fauour to him shewe:
Thy Statutes of most excellencie,
teache me also to knowe.

125 Thyne humble seruant, Lord, I am:
oh, graunt me t'vnderstand:
How by thy Statutes I may knowe,
best what to take in hand.

126 It is now tyme, Lord, to beginne,
for trueth is quite decayde:
Thy Lawe likewise they haue transgrest,
and none against them sayde.

127 This is the cause wherefore I loue,
thy Lawes better then golde:
Or Iewelless fine which are esteemed
moste costely to be solde.

128 I thought thy preceptes all moste iust,
and so them laide in store:

All craftie and malicious wayes
I do abhorre therefore.

P E,

- 129 Thy Couenantes are moſte wonderful,
and ful of things profounde:
My ſoule therefore doth kepe them ſure,
when they are tryde and founde.
- 130 When men firſt entre into thy wordes,
they finde a light moſte cleare:
And verie Idiotes vnderſtand,
when they it read or heare.
- 131 For ioye I haue both gapte and breathe,
to knowe thy Commandment:
That I might guide my lyfe thereby,
I ſought what thing it ment.
- 132 With mercy and compaſſion, Lord,
beholde me from aboue:
As thou art wont to beholde ſuche
as thy Name feare and loue.
- 133 Direct my footesteppes by thy worde,
that I thy wil may knowe:
And neuer let iniquitie
thy ſeruant ouerthrowe.
- 134 From ſclādrous tongues & deadly harmes
preſerue and kepe me ſure:

Thy,

Thy Preceptes then wil I obserue,
and put them eke in vre.

135 Thy countenance, which doth surmount,
the sunne in his bright hewe:
Let shyne on me, and by thy Lawe
teache me what to eschewe.

136 Out of myne eyes great floodes gush out,
of drerie teares and fel:
When I beholde how wicked men
thy Lawe kepe neuer a del.

Z A D E.

137 In euerie point, Lord, thou art iust,
the wicked though they grudge:
And when thou dost sentence pronounce,
thou art a righteous Iudge.

138 To render right and flee from guile,
are two chief pointes and hye:
And suche as thou hast in thy Lawe
commanded vs streictly.

139 with zeale and wrath I am consumde,
and euen pined away:
To see my foes thy wordes forget,
for ought that I do may.

140 So pure and perfite is thy worde,
as any heart can deme:

B. iij.

And I thy seruant nothing more,
do loue or yet esteeme.

141 And though I be nothing set by,
as one of base degree:

Yet do I not thyne Heltes forget,
nor shrink away from thee.

142 Thy rightousnes, Lord, is moſte iuſt,
for euer to indure:

Alſo thy Lawe is trueth it ſelfe,
moſte conſtant and moſte pure.

143 Trouble and grief haue ſeaſde on me,
and brought me wondrous lowe:

Yet do I ſtil of thy Preceptes,
delite to heare and knowe.

144 The rightousnes of thy Iudgementes
do laſt for euermore:

Then teache them me, for euen in them,
my lyfe lieth vp in ſtore.

K O P H.

145 With ſeruient heart I calde and cryde,
now anſwer me, ô Lord,

That thy Commandmentes to obſerue,
I may fully accord.

146 To thee my God, I make my ſute,
with moſte humble requeſt:

Sauē

Saue me therefore, and I wil kepe,
thy Precept and thyne Hest.

147 To thee I crye, euen in the morne,
before the day waxe light:

Because that I haue in thy worde,
my confidence whole plight.

148 Myne eyes preuent the watche by night,
and yer they call, I wake:

That by deuising of thy worde
I might some comfort take.

149 Inclyne thyne eares to heare my voyce,
and pitie on me take:

As thou wast wont, so Iudge me, Lord,
lest lyfe me shulde forsake.

150 My foes drawe nere, and do procure,
my death maliciously:

Which from thy Law are farre gone backe,
and strayde from it lewdly.

151 Therefore, O Lord, approche thou neare,
for nede doth so require:

And all thy Preceptes true they are,
then helpe I thee desire.

152 By thy Commandmentes I haue learnde,
not now, but long ago:

That they remaine for euermore,

B. iiij.

thou hast them grounded so.

R E S.

- 153 My trouble and affliction,
consider and beholde:
Deliuier me, for of thy Lawe
I euer take fast holde.
- 154 Defend my good and righteous cause,
with spede me succour send:
From death, as thou hast promised,
Lord, kepe me, and defend.
- 155 As for the wicked, farre they are
from hauing health and grace:
whereby they might thy Statutes knowe,
they enter not the trace.
- 156 Great are thy mercies, Lord, I graunt;
what tongue can them atteine?
And as thou hast me iudgde yer now,
so let me lyfe obtaine.
- 157 Though many men did trouble me,
and persecute moste sore:
Yet from thy Lawes I neuer shronke,
nor went a wrie therefore.
- 158 And trueth it is: for grief I dye,
when I these traitors see:
Because they kepe no whit thy wordes,

nor

nor yet seke to knowe thee.

- 159 Beholde, for I do loue thy Lawes,
with heart moste glad and faine:
As thou art good and gracious, Lord,
restore my lyfe againe.
160 What thy worde doth decre, must be,
and so it hath bene euer:
Thy righteous Iudgements are also
moste true, and decay neuer.

S C H I N.

- 161 Princes haue sought by crueltie
causeles to make me crouche:
But all in vaine: for of thy worde
the feare did myne heart touche.
162 And certainly euen of thy worde
I was more merie and glad,
Then he that of riche spoiles and preye,
great store and plentie had.
163 As for all lies and falsitie,
I hate moste and detest:
For why? thyne holy Lawe do I
aboue all things loue best.
164 Seuen tymes a day I praise thee, Lord,
singing with heart and voyce:
Thy righteous Actes and wonderful

so cause me to reioyce.

165 Great peace and rest shall all suche haue,
which do thy Statutes loue:

No danger shal their quiet state,
impare or once remoue.

166 Myne onely health and comfort, Lord,
I looke for at thy hand:

And therefore haue I done those things,
which thou didst me command.

167 Thy Lawes haue bene myne exercise,
which my soule moste desirde:

So muche my loue to them was bent,
that nought els I requirde.

168 Thy Statutes and commandementes,
I kept, thou knowst, aright:

For all the things, that I haue done,
are present in thy sight.

T A V.

169 O Lord, let my complaint and crye,
before thy face appeare:

And as thou hast me promise made,
so teache me thee to feare.

170 Myne humble supplication,
towards thee let finde access:

And graunt me, Lord, deliuerance:

for

for so is thy promise.

171 Then shal my lippes thy praises speake,
after moſte ample ſort:

When thou thy Statutes haſt me taught,
wherein ſtandth all comfort.

172 My tongue ſhal ſing & preache thy worde
and on this wiſe ſay ſhal:

Gods famous Actes and noble Lawes,
are iuſt and perfect all.

173 Stretche out thyne hand, I thee beſeche,
and ſpedely me ſaue:

For thy Commandments to obſerue,
choſen, O Lord, I haue.

174 Of thee alone, Lord, I craue health:
for other I knowe none:

And in thy Lawe, and nothing els
I do delite alone.

175 Graunt me therefore long dayes to liue,
thy Name to magnifie:

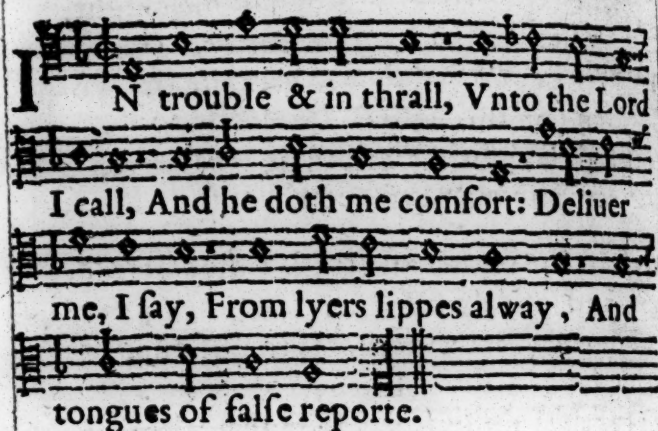
And of thy Iudgementes merciful
let me the fauour trie.

176 For I was loſte, and went aſtraye,
muche lyke a wandring ſhepe:

Oh, ſeke me, for I haue not failde,
thy Commandmentes to kepe,

PSALME CXX. THO. STER.

¶ The prayer of David being now banished among the barbarous people of Arabia, by the false reportes of enuious flatterers. And therefore he lamenteth his long abode among those insidles who were giuen to all kynde of wickednes and contention.



I N trouble & in thrall, Vnto the Lord
I call, And he doth me comfort: Deliuer
me, I say, From lyers lippes alway, And
tongues of false reporte.

- 3 what vantage or what thing
Getst thou thus for to sting,
Thou false and flattring lyer?
- 4 Thy tongue doth hurte I wene
No lesse then arowes kene,
Of whote consuming fyer.
- 5 Alas, to long I flake
within these tentes so blake,
(which Kedars are by name:)
By whome the folke elect,

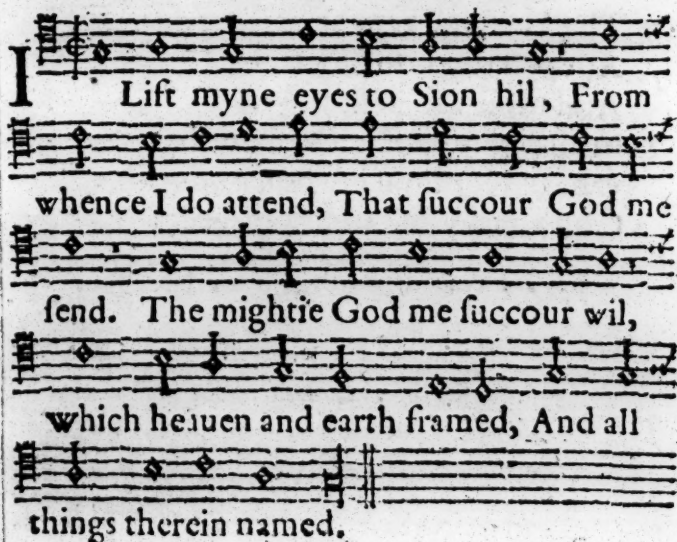
And

And all of Isakes sect,
Are put to open shame.

- 6 with them that peace did hate
I came a peace to make,
And set a quiet life:
7 But when my worde was tolde;
Causeles I was controlde,
By them that wolde haue strife.

PSALME CXXI. VV. VVhit.

¶ The prophet sheweth by his owne example that the faithfull ought to loke for all their succour of God alone, who wil gouerne and giue good successe to all their godly enterprises.



Lift myne eyes to Sion hil, From
whence I do attend, That succour God me
send. The mightie God me succour wil,
which heauen and earth framed, And all
things therein named.

- 3 Thy foote from slip he wil preserue,
And wil thee safely kepe:
For he wil neuer slepe.
- 4 Lo, he that Israel doth conserue,
No slepe at all can him catche,
But his eyes shal euer watche.
- 5 The Lord is thy warrant alway,
The Lord eke doth thee couer,
As at thy right hand euer.
- 6 The sunne shal not thee partch by day,
Nor the moone (not halfe so bright)
Shal with colde thee hurt by night.
- 7 The Lord wil kepe thee from distresse,
And wil thy lyfe sure saue:
And thou also shalt haue.
- 8 In all thy busines good successe,
where euer thou goest in or out,
God wil thy things bring about.

PSALME CXXII. VV. Ke.

¶ Dauid reioycth in the Name of the faithful, that God hath accomplished his promise, and placed his Arke in Sion: for the which he giueth thanks, and prayeth for the prosperitie of the Church.

 I did in heart reioyce, To heare y peoples
voyce,



voyce, In offering so willingly: For let vs
 vp, say they, And in the Lords house pray:
 thus spake the folke ful louingly. Our
 feete that wandred wide. Shal in thy gates a-
 bide, O thou Ierusalem ful faire, which
 art so semely set, muche lyke a citie net,
 The lyke whereof is not els where.


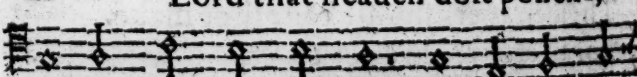
- 4 The tribes with one accorde,
 The tribes of God the Lord,
 Are thither bent their way to take:
 So God before did tel
 That there his Israel
 Their prayers shulde together make.
 For there are thrones erect,
 And that for this respect,

To set foorth iustice orderly
 which thrones, right to mainteine,
 To Dauids house pertaine,
 His folke to Iudge accordingly.

- 6 To pray let vs not cease,
 For Ieruselems peace,
 Thy friendes God prosper mightely;
 7 Peace be thy walles about,
 And prosper thee throughout
 Thy palaces continually.
 8 I wish thy prosprous state,
 For my poore brethrens sake,
 That comfort haue by meanes of thee.
 9 Gods house doth me allure,
 Thy welth for to procure
 So muche alwayes as lieth in me.

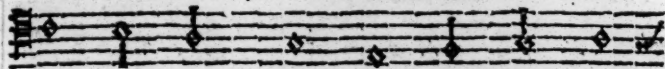
PSALME CXXIII. THO. STER.

A prayer of the faithful, which are afflicted by the wicked
 worldelings and contemners of God.

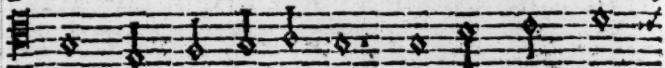
O  Lord that heauen dost possesse,

 I lift myne eyes to thee: Euen as the ser-
 uant



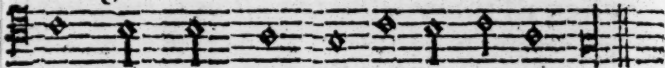
uant lifeth his, his masters handes to see.



2 As handmaides watch their maistres handes,



some grace for to atchieue: So we behoide



the Lord our God, til he do vs forgiue.

3 Lord, graunt vs thy compassion,

and mercie in thy sight:

For we be filde and ouercome,

with hatred and despight.

4 Our myndes be stufte with great rebuke:

the riche and worldely wise:

Do make of vs their mocking stocke,

the proude do vs despise.

PSALME CXXIIII. VV. VVhit.

¶ The people of God, being deliuered out of a great danger, acknowledge not to haue escaped by their owne power, but through the fauour of God, and shewe in how great peril they were.

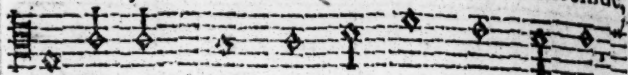


N Ow Israel may say, and that truely,

C. j.



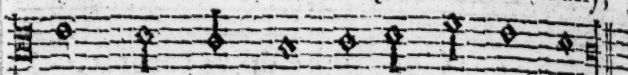
If that y Lord had not our cause mainteinde,



If that the Lord had not our right susteinde,



when all the worlde against vs furiously,



Made their vproares, & said we shuld all dye.

- 3 Now long ago
 they had deuourde vs all,
 And swallowde quicke,
 for ought that we coulde deme:
 Suche was their rage,
 as we might wel esteeme.

- 4 And as the floods
 with mightie force do fall,
 So had they now
 our lyfe euen brought to thrall.

- 5 The raging streames,
 mosste proude in roaring noyce,
 Had long ago
 ouerwhelmde vs in the depe:

6 But louéd be God,
 which doth vs safely kepe
 From bloodie teeth,
 and their moste cruel voyce,
 which as a preye
 to eat vs wolde reioyce.

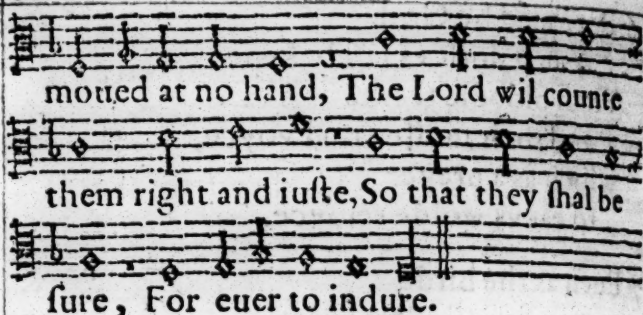
7 Euen as the birde
 out of the foulers gren
 Escapth away,
 right so it farth with vs:
 Broke are their nettes,
 and we haue scaped thus.

8 God that made heauen
 and earth, is our helpe then:
 His Name hath saued
 vs from these wicked men.

PSALME CXXV. VV. Ke.

¶ He describeth the assurance of the faithfull in their afflictions,
 and desireth their welth, and the destruction of the wicked.

S Vche as in God the Lord do trust, as
 mount Sion shal firmly stand, And be re-
 C. ij.



- 2 As mightie mountaines huge and great,
 Ierusalem about do close:
 So wil the Lord be vnto those,
 who on his godly wil do waite.
 Suche are to him so deare,
 They neuer nede to feare.
- 3 For though the righteous trye doth he,
 By making wicked men his rodde:
 Lest they through grief forsake their God,
 It shal not as their lot stil be.
- 4 Giue, Lord, to those thy light,
 whose heartes are true and right.
- 5 But as for suche as turne aside,
 By croked wayes which they out sought,
 The Lord wil surely bring to nought,
 with workers vile they shal abide:
 But peace with Israel

For

For euermore shal dwel.

PSALME CXXVI. VV. Ke.

¶ This Psalm was made after the returne of the people frō babilon, & sheweth that the meane of their deliuerance was wonderfull, after the seuentie yeares of captiuitie forespoken by Ieremie. Chaptre. 25. 12. and 29. 10.

W Hen that the Lord againe his Sion
 had fourth brought From bondage great, &
 also seruitude extreme, His worke was suche,
 as did surmount mans heart and thought, So
 that we were muche lyke to them that vse to
 dreame: Our mouthes were with laughter filled
 then, And eke our tongues did shewe vs
 ioyeful men.

- The heathen folke
were forced then, this to confesse,
How that the Lord
for them also great things had done,
3 But much more we,
and therefore can confesse no lesse:
wherefore to ioye
we haue good cause as we begonne.
4 O Lord, go forth,
thou canst our bondage end,
As to desertes
thy flowing riuers send.
5 Ful true it is,
that they which sowe w̄ teares in dede,
A time wil come,
when they shal reape in mirth and ioye.
6 They went and wept
in bearing of their precious sede,
For that their foes
ful often tymes did them anoye:
But their returne
with ioye they shal sure see,
Their sheaues home bring
and not impeded be.

¶ It is not mans wit, power or labour, but the free goodnes of god that giueth riches, preserveth to wnes and countries, and graunteth nourishment and children.

E Xcept y Lord the house do make, And
thereunto do set his hand, what men do
bulde, it can not stand. Likewise in vaine me
yndertake, Cities and holdes to watche &
warde, Except the Lord be their safegarde.

- 2 Though ye ryse early in the morne,
And so at night go late to bed,
Feding ful hardly with browne bread,
Yet were your labour losse and worne:
But they whome God doth loue and kepe,
Receiue all things with quiet slepe.
- 3 Therefore marke wel, when euer ye see,
That men haue heirs t'enioye their land:
It is the gift of Gods owne hand.
For God him selfe doth multiplie



C. iiij.

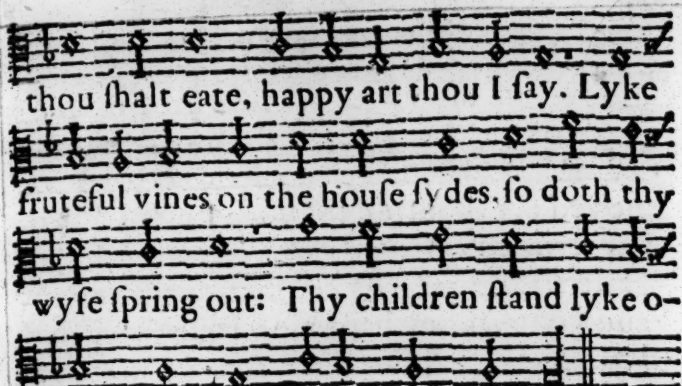
Of his great liberalitie
The blessing of posteritie.

- 4 And when the children come to age,
They growe in strength and actiuenes,
In persone, and in comelines:
So that a shaft shot with courage
Of one that hath a moste strong arme,
Flieth not so swift, nor doth lyke harme,
- 5 Oh, wel is him that hath his quier
Furnisht with suche artillerie:
For when in peril he shalbe,
Suche one shal neuer shake nor shiuer,
When that he pleadth before the iudge,
Against his foes which beare him grudge.

PSALME CXXVIII. THE. STER.

¶ He describeth the prosperous estate of them that be married in the feare of God, ioyning with all, the promise of Gods blessings to all the that lue in this honorable estate, according to his commandements.

B  Lessed art thou that fearest God,

and walkest in his waye: For of thy labour
thou

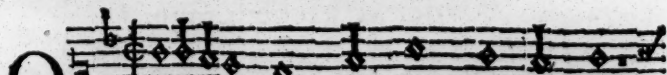


thou shalt eate, happy art thou I say. Lyke
 fruteful vines on the house sydes, so doth thy
 wyfe spring out: Thy children stand lyke o-
 liue plantes, thy table rounde about.

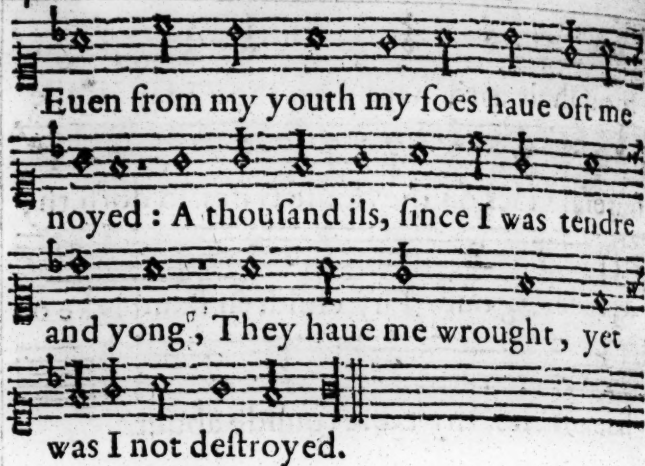
- 4 Thus art thou blest that fearest God,
 and he shal let thee see:
- 5 The promised Ierusalem,
 and his felicitie.
- 6 Thou shalt thy childrens children see,
 to thy great ioyes increase,
 And lykewise grace on Israel,
 prosperitie and peace.

PSALME CXXIX. VV. VVhit.

¶ He admonisheth the Church to reioyce, though it haue bene af-
 flicted in all ages: For God wil deliuer it, and the enemies for all
 their glorious shewe, shal suddenly be destroyed.



O F Israel this may now be the song:



Euen from my youth my foes haue oft me
 noyed : A thousand ils, since I was tendre
 and yong, They haue me wrought, yet
 was I not destroyed.

3 As yet I beare
 the markes in bone and skine,
 That one wolde thinke
 that the plowe men with their plowes
 Vpon my backe
 haue made their balkes farre in:
 For lyke plowde grounde,
 euen so haue I long forowes.

4 But yet the Lord,
 which doth all things iustly,
 Hath cut the ropes,
 and so stayde the wickeds rage.

5 Euen so shall all
 suche perish shamefully,

which

which hate Sion,
or wish it any damage.

6 All suche men shal
be lyke the grasse that growth
Vpon the walles,
or toppes of houses moste hye,
which suddenly,
or one beware, withreth;
So that no frute
on suche herbes can gathred be.

7 Neuer man sawe
that any mower mowde
Suche grasse as that,
or thereof his hand did fil:
Muche lesse that he,
which glainth of that is sowde,
Vnder his arme
bare some thing his house vntil.

8 Nor yet that he
that passeth by that way,
Saith to the reapers,
God saue you, or God spede.
No, no man doth
wish them good lucke, I say,
Or pray that God

wolde for their worke graūt them mede.

PSALME CXXX.

VV. VVhit.

An effectuous prayer of him that for his sinnes had sustained great afflictions, and notwithstanding he fully trusteth, and assureth him selfe to obtaine mercie and forgiuenes of his sinnes, and at length deliuerance from all euill.

L Ord to thee I make my mone, when
 dangers me oppresse: I call, I sigh, plaine and
 grone, Trusting to finde release. Heare now,
 O Lord, my request, For it is full due tyme:
 And let thyne eares aye be prest, Vnto
 this prayer myne.

3 O Lord my God, if thou waye
 Our sinnes, and them peruse,
 who shal then escape, and say,
 I can my selfe excuse?

4 But

- 4 But, Lord, thou art merciful,
And turnst to vs thy grace,
That we with heartes moste careful
Shulde feare before thy face.
- 5 In God I put my whole truste:
My soule waith on his wil:
For his promise is moste iust,
And I hope therein stil:
- 6 My soule to God hath regarde,
wishing for him alway,
More then they that watche and warde,
To see the dawning day.
- 7 Let Israel then boldely
In the Lord put his trust:
He is that God of mercie,
That his deliuer must.
- 8 For he it is that must saue,
Israel from his sinne,
And all suche as surely haue
Their confidence in him.

PSALME CXXXI. M.

¶ David charged with ambition and greedy desire to raygne, protesteth his humilitie and modestie before God, and teacheth all men what they shulde do.

Sing this as the 69. Psalme.

Lord I am not pult vp in mynde,
I haue no skorneful eye:

I do not exercise my selfe
in things that be to hye.

2 But as a childe that wayned is,
euen from his mothers brest:

So haue I Lord behaued my selfe;
in silence and in rest.

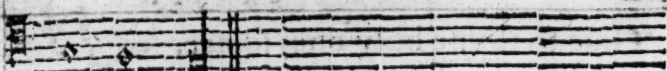
3 O Israel, trust in the Lord,
let him be all thy stay:

From this tyme forth for enermore,
from age to age I say.

PSALME CXXXII. I. C.

¶ The faithful grounding on Gods promise made vnto Dauid, desireth that he wolde establishe the same, both as touching his posteritie & the building of the Temple, to praye there as was fore spoken.

O F Dauid, Lord, in mynde recorde,
And eke of his afflictions all, who sware
an othe vnto the Lord, And made a
solemne vowe with all: Saying to Iacobs
mightie



mightie God.

- 3 This promise, Lord. to thee I make,
Myne house not enter in wil I
- 4 Nor rest vpon my couche wil take,
Ne once giue slepe vnto myne eye,
Or yet myne eye lids close from wake.
- 5 Vntil I for the Lord prouide,
And finde some place his owne to be,
where Iacobs mightie God may byde
And plant his house, eternally
There to remaine from tyme to tyde.
- 6 Beholde the same then heare did we,
In Ephrata that frutesfull grounde,
which is right pleasant vnto thee:
And haue thy dwelling place out founde,
within the forests fieldes to be.
- 7 Thy Tabernacles there once pight,
To worship thee, we wil be prest
Before thy footestoole there in sight.
- 8 Aryse therefore come to thy rest,
Thou, and the Arke of thy great might.
- 9 Let rightousnes thy priests embrace,
A precious garment it them make:


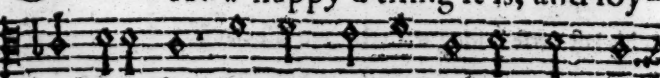
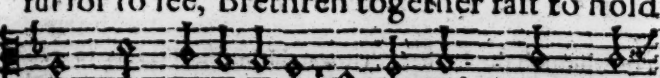
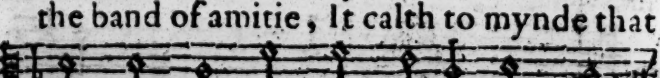
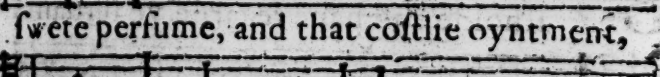
- Giue to thyne holy ones solace,
10 And for thy seruant Dauids sake,
Refuse not thyne anointeds face.
- 11 To Dauid, God in trueth did sweare,
And sure he wil performe that thing.
Saying, doutles, I wil vpreare
The frute that from thy loynes shal spring,
Vpon thy throne the rule to beare.
- 12 If that thy sonnes my bond retayne,
And from my Lawes, abacke not flit,
Which I them learne: this grace againe
Wil I them shewe, their sonnes shal sit
Vpon thy seate, aye to remayne.
- 13 For God hath chosen mount Sion,
where to abyde he lyketh wel:
14 Saying, this is my rest alone,
For euermore, I here wil dwel,
My whole delite is set thereon.
- 15 I doutles wil her victuals blesse,
Her poore with bread eke satisfie:
And clothe her priestes with healthfulnes,
Yea all her good men cause wil I,
To shout and crye for ioyfulnes.
- 16 My seruant Dauids horne of might.

In her, wil I make budde and spring:
 For I ordayned haue a light
 To myne anoynted Chrilt and King,
 (There to remaine in all mens sight.)

17 But I wil clothe his enemies all
 with vile reproche, rebuke, and shame:
 whereas his crowne Imperiall
 Vnto his honour and great fame
 Vpon his head stil flourish shall.

PSALME CXXXIII. VV. VVbit.

¶ This Psalme containeth the commendation of brotherly amitie
 among the seruantes of God.

 How happy a thing it is, and ioy-
 ful for to see, Brethren together fast to hold
 the band of amitie, It calth to mynde that
 swete perfume, and that costlie oyntment,
 which on the Sacrificers head, by Gods
 D. j.



precept was spent.

It wet not Aarons head alone,
but drencht his beard throughout:
And finally it did runne downe
his riche attire about.

3 And as the lower ground doth drinke,
the dewe of Hermon hil,
And Sion with his siluer droppes
the fieldes with frute doth fil:

4 Euen so the Lord doth powre on them,
his blessings manyfolde,
whose heartes & myndes without all guile,
this knot do kepe and holde.

*This last verse is song with the two last clauses.

PSALME CXXXIIII. VV. Ke.

¶He exhorteth the Leuites, that wache in the Temple to praise the Lord,



B Eholde, and haue regarde, ye seruants



of the Lord, which in his house by night do
watche



watche, praise him with one accorde.

- 2 Lift vp your handes on high,
vnto his holy place:
And giue the Lord his praises due:
his benefites embrace.

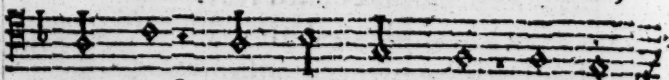
- 3 For why? the Lord, who did
both earth and heauen frame,
Doth Sion blesse, and wil conserue
for euermore the same.

PSALME CXXXV. M.

¶ He exhorteth all the faithful, of what estate so euer they be, to praise God for his merueilous workes, and specially for his graces towarde his people, wherein he hath declared his maiestie, to the confusion of all Idolaters and their Idoles.



Vnto the Name of God the Lord,

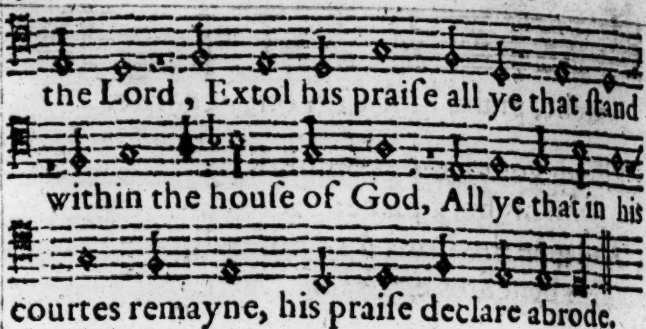


giue praise with one accorde: O praise



him still all ye that be, the seruantes of

D. ij.



the Lord, Extol his praise all ye that stand
within the house of God, All ye that in his
courtes remayne, his praise declare abroad.

- 3 Praise ye the Lord for he is good,
sing praises to his Name:
It is a comely and good thing,
alwayes to do the same.
- 4 For God hath chosen Iacob out,
his verie owne, you see:
So hath he chosen Israel,
his treasure for to be.
- 5 For this, I knowe assuredly,
the Lord is verie great:
And that he hath aboue all Gods,
his dwelling place, and seat.
- 6 For whatsover pleased him
that hath he brought about:
In heauen, in earth, and in the sea,
yea, all the depthes throughout.
- 7 He from the earth the cloudes doth bring,
the

the lightnings and the rayne
He maketh eke: and windes to come,
from where they did remayne.

8 He smote the first borne of eche thing,
in Egypt that toke rest:

He spared there no liuing thing,
the man nor yet the beast.

9 O Egypt, he in middes of thee,
hath made his wonders fall:

On Pharaos thy cruel King,
and on his seruantes all.

10 He sundrie people brought to nought,
destroying them out right:

And many Kings he slewe also,
that were of power and might.

11 As Sihon, (that some tyme was Lord)
and King of Amorites

And Og the King of Basan land,
with all the Cananites

12 And gaue their land to Israel,
an heritage we see:

To Israel, his chosen folke
their heritage to be.

13 Thy Name, O Lord, shal stil endure,
and thy memoriall:

D. iij.

Throughout all generations
that are or euer shall.

14 The Lord wil surely Iudge aright,
his people all in dede:

And to his seruantes fauour shewe,
wil he, in tyme of nede.

15 The Idoles of the heathen all
throughout their coastes and lands:
Of siluer and of golde they be,
the workes euen of mens hands.

16 For mouthes they haue, but speake no whit
and eyes, but may not see:

17 So haue they eares, that nothing heare,
and breathles wholly be.

18 wherefore all they are lyke to them
that so do set them foorth:
And lykewise those that trust in them
or thinke they be ought worth.

19 O all ye house of Israel,
see that ye praise the Lord:
And ye that be of Aarons house,
Praise him with one accorde.

20 And ye that be of Leuies house
praise ye lykewise the Lord:

And all that stand in awe of him,

praise

praise him with one accord.

- 21 And out of Sion, sounde his praise,
the praise of God the Lord:
which dwelleth in Ierusalem,
praise him with one accorde.

PSALME CXXXVI. I. C.

A moste earnest exhortation to giue thanks vnto God for the
creation and gouernance of all things, which standeth in con-
fessing that he giueth vs all of his mere liberalitie.

O Laude the Lord bening, whose mer-
cies last for aye. Giue thanks, and praises
sing, To God of Gods, I say: For certeynely,
His mercies dure, Both firme & sure, Eternally

- 3 The Lord of Lords praise ye,
whose mercies aye doth dure
4 Great wonders onely he
Doth worke, by his great power:
For certeynely
His mercies dure

Both firme, and sure
Eternally.

5 which Lord omnipotent
By his great wisedome hye,
The heauenly firmament
Did frame, as we may see.
For certeynely
His mercies dure
Both firme, and sure
Eternally.

6 Yea, he the heauy charge
Of all the earth did streache,
And on the waters large
The same he did out reache.
For certeynely
His mercies dure
Both firme, and sure
Eternally.

7 Great lights he made to be,
For why? his loue is aye
8 Suche as the sunne we see,
To rule the lightsome daye.
For certeynely
His mercies dure
Both firme, and sure

Eter-

Eternally.

9 And eke the moone so cleare,
(which shyneth in our sight)
And starres that do appeare,
To guyde the darke some night.
For certeynely
His mercies dure
Both firme, and sure
Eternally.

10 with grievous plagues and sore,
All Egipt smote he than,
Their firstborne lesse and more,
He slewe, of beast and man.
For certeynely
His mercies dure
Both firme, and sure
Eternally.

11 And from amidst their land
His Israel foorth brought.

12 which he with mightie hand
And streached arme hath wrought.
For certeynely
His mercies dure
Both firme, and sure
Eternally.

- 13** The sea he cut in two
 (which stooode vp lyke a wall)
14 And made through it to go
 His chosen children all.
 For certeynely
 His mercies dure
 Both firme, and sure
 Eternally.
- 15** But there he whelmed then,
 The proude King Pharao
 with his huge Hoste of men
 And Charettes eke also.
 For certeynely
 His mercies dure
 Both firme, and sure
 Eternally.
- 16** who led through wildernes,
 His people safe and sounde,
 And for his loue endles:
- 17** Great Kings he brought to grounde.
 For certeynely
 His mercies dure
 Both firme, and sure
 Eternally.
- 18** And slewe with puissant hand
- Kings

- Kings mightie, and of fame,
19 As of Amorites land
Sihon the King by Name.
For certeynely
His mercies dure
Both firme, and sure
Eternally.
- 20 And Og (the Giant large)
Of Basan King also:
21 whose land for heritage
He gaue his people tho.
For certeynely
His mercies dure
Both firme, and sure
Eternally
- 22 Euen vnto Israel
His seruant deare (I say)
He gaue the same, to dwel
And there abyde for aye.
For certeynely
His mercies dure
Both firme, and sure
Eternally.
- 23 To mynde he did vs call,
In our moste base degree.

24 And from oppressors all,
In safetie, set vs free.
For certeynely
His mercies dure
Both firme, and sure
Eternally.

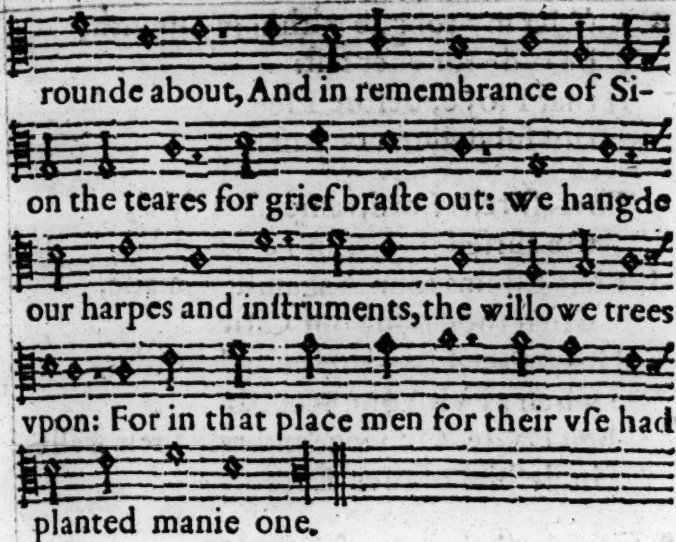
25 All fleshe in earth abrode
With foode he doth fulfil.

26 wherefore of heauen the God
To laude, be it your wil.
For certeynely,
His mercies dure
Both firme, and sure
Eternally.

PSALME CXXXVII. VV. VVhit.

The people of God in their banishment, seeing Gods true religion decay, liued in great anguish and sorowe of heart, the which grief the Chaldeans did so lytle pitie, that they rather increased the same dayly with tauntes, reproches and blasphemie against God: wherefore the Israelites desire God, first to punish the Edomites who prouoked the Babylonians against them, and moved by the Sprit of God, prophesie the destruction of Babylon, where they were handled so tyrannously.

W 
Hen as we sate in Babylon, the riuers
rounde



- 3 Then they to whome we priſoners were,
 ſaid to vs tauntingly:
 Now let vs heare your Ebreue ſongs,
 and pleaſant melodie.
- 4 Alas ſaid we, who can once frame,
 his ſorowful heart, to ſing
 The praifes of our louing God,
 thus vnder a ſtrange King?
- 5 But yet if I Ieruſalem
 out of myne heart let ſlide,
 Then let my fingers quite forget
 the warbling harpe to guyde.

6 And let my tongue within my mouth,
be tyde for euer fast:

If that I ioye, before I see
thy ful deliurance past.

7 Therefore, o Lord, remember now,
the cursed noyce and crye:
That Edoms sonnes against vs made,
when they rasde our Citie.

Remember, Lord, their cruel wordes,
when as with one accord:

They cryde, On sack, and rase their walles,
in despite of their Lord.

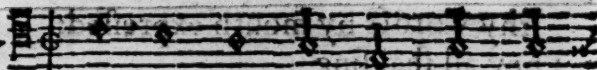



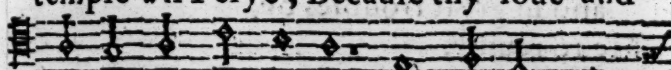
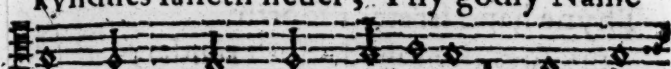
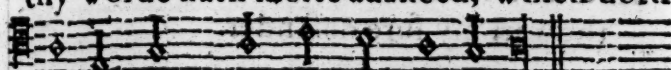
8 Euen so shalt thou, o Babylon,
at length to dust be brought:
And happy shal that man be calde,
that our reuenge hath wrought.

9 Yea, blessed shal the man be calde,
that takth thy children yong,
To dash their bones against hard stones
which lye the stretes among.

PSALME CXXXVIII. VV. Ke.

David with great courage praiseth the goodnes of God towardes him, the which is so great, that it is known to forren Princes, who shal praise the Lord together with him. And he is assured to haue lyke comforte of God in the tyme folowing, as he hath had heretofore.

with

W 
Ith my whole heart the Lord now

praise wil I: Before the Gods I wil him

praise for euer: Towards thy Church and

temple wil I crye, Because thy loue and

kyndnes faileth neuer, Thy godly Name

thy worde hath moſte auanced, which doth

excell and ought to be inhanced.

3 When I did call
then didest thou me heare,
And strengthned hast
my soule so sore oppressed,
All earthly Kings
shal the Lord praise with feare:
For they haue heard

- thy wordes by mouth expressed:
5 They all shal sing
and praise thy wayes so holie:
For great thou art,
and great, Lord, is thy glorie:
- 6 The Lord is high,
but yet the meke doth see.
As for the proude,
farre of he him obserueth:
- 7 But though I walke
and in great troubles be;
Me to reuiue;
from all hurt he dischargeth.
Thyne hand stretcht foorth
my foes their mede doth render;
And with the same
thou art my sure defender:
- 8 The Lord his worke,
which he in me beganne,
wil it performe,
I am thereof resolued.
Thy mercies, Lord,
expresse with pen who can;
They are so great,
they can not be reuolued.
Forfake not, Lord,

the worke which thou hast framed,
But let me be
by thee alwayes reclaimed.

PSALME CXXXIX. N.

¶ David to cleafe his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not, which he confirmeth by the creation of man. After declaring his zeale and feare of God, he protesteth to be enemie to all them that contemne God.

Sing this as the 137. Psalme

O Lord, thou hast me tryde and knowne,
my sitting dost thou knowe:
2 And ryling eke, my thoughts a farre
thou vnderstandst also.
3 My paths, yea, and my lying downe
thou compassedst alwayes:
And by familiar custome, art
acquainted with my wayes.

No worde was in my tongue, o Lord,
but knowne it is to thee:
5 Thou bindst me in on ether syde,
and layest thyn hand on me.
6 To wonderful aboue my reache,
Lord is thy cunning I kill:
It is so hye that I the same
can not attelne vntil.

E. j.

- 7 From sight of thy all seing Sprit,
Lord whither shal I go?
Or whither shal I flee away,
thy presence to scape fro?
- 8 To heauen if I mount aloft,
lo, thou art present there:
In hel if I lye downe belowe,
euen there thou dost appeare.
- 9 Yea, let me take the morning wings,
and let me go and hide:
Euen there where are the farthest partes,
where flowing sea doth slide.
- 10 Yet notwithstanding thither shal,
thy reaching hand me guide:
And thy right hand shal holde me fast,
and make me to abide.
- 11 Yea, if I say the darkenes shal,
yet shroude me from thy sight:
Lo, euen also the darkest night,
about me shalbe light.
- 12 Yea, darkenes hideth not from thee,
but night doth shyne as day:
To thee the darkenes and the light,
are both alyke alway.
- 13 For thou possessed hast my raynes,

and

and thou hast couered me:
When I within my mothers wombe,
enclosed was by thee.

14 I wil thee praise, for fearefully
and wondrous madde I am:
Thy workes are merueilous, and wel
my soule doth knowe the same.

15 My bones, they are not hid from thee,
although in secret place
I haue bene made, and in the earth
beneth I shapen was:

16 When I was formles, then thynne eye
sawe me: farre in thy boke
were written all (nought was before)
that after fashion toke.

17 The thoughtes therefore of thee, O God,
how deare are they to me?
And of them all how passing great,
the endles numbers be?

18 If I shulde count them, lo, their summe
more then the sand I see:
And whensoever I awake,
yet am I stil with thee.

19 The wicked and the blodie men,
oh, that thou woldest slay:

E. ij.

Euen those, ô God, to whome I crye
depart from me away.

20 Euen those of thee, ô Lord my God,
that speake ful wickedly:

These that are lysted vp in vayne,
and enmies are to thee.

21 Hate I not them that hate thee Lord?
and not in earnest wise

Contend I, Lord, against them all,
that do against thee ryse.

22 I hate them with vnfaigned hate,
euen as myne vtter foes:


23 Trye me, ô God, and knowe my heart,
my thoughtes proue and disclose.

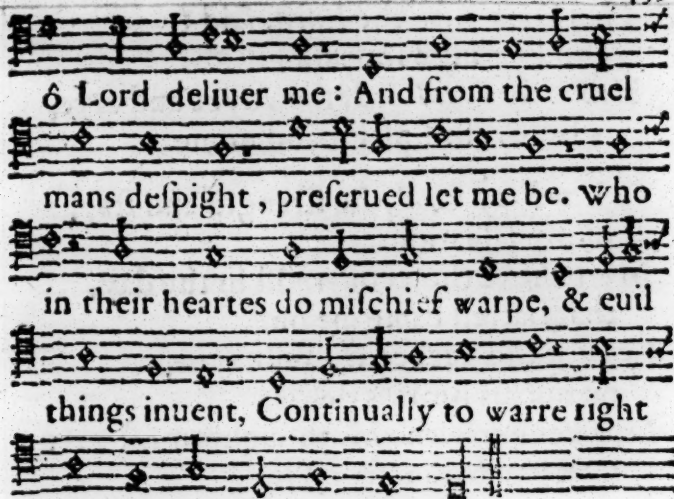
24 Consider, Lord, if wickednes,
in me there any be:

And in thy way, ô God my guyde,
for euer lead thou me.

PSALME CXL. I. C.

¶ David complaineth of the crueltie, falshode and iniuries of his
enemies. Agunst the which he prayeth vnto the Lord, and as-
sureth him selfe of his helpe and succour. wherefore he prouoketh
the iust to praise the Lord, & to assure them selues of his tuition.

 **F** Rom the peruerse and wicked wight,
ô Lord,



6 Lord deliuer me: And from the cruel
 mans despight, preserued let me be. who
 in their heartes do mischief warpe, & euil
 things inuent, Continually to warre right
 sharpe, on me they are ful bent.

3 They whetted haue their tongues, as kene
 as is the Serpents speare:

They Adders poyson may be sene,
 vnder their lippes to beare.

4 From wicked handes, Lord, me withholde:
 preserue me to abyde

Free from the cruel man, that wolde
 cause my foote-steppes to flyde.

5 For lo, the proude a snare haue set,
 for me in my path way:

And haue with coardes spread foorth their
 and grennes for me they lay. (net

E. iij.

- 6 Therefore vnto the Lord, said I,
thou art my God alone:
Heare then, ô Lord, the voyce and crye,
wherewith I plaint and mone.
- 7 O Lord my God, the strength and stay,
of my saluation:
Myne head thou coueredst in the day,
that battell came me on.
- 8 Let not the wicked man obtayne,
on me his heartes desire:
Nor yet performe his thoughts most vayne
least pryde him set on fire.
- 9 Of those that compasse me, ô Lord,
the chief and principal,
The mischief of their lyppes, accord,
vpon them selues to fal.
- 10 Let coales vpon their heades downe fall,
them cast in fyrie glowe:
And that they ryse no more at all
into depe pittes them throwe.
- 11 The Lord, I knowe, th'afflicteds cause,
wil surely take in hand:
And he against the poore mans foes
with Iudgement iust wil stand.
- 12 Vndoubtedly, the man vpright,

shal praise thy Name therefore:
And eke the iust shall in thy sight,
inhabite euermore.

PSALME CXLI. I. C.

¶ David being grievously persecuted vnder Saul, onely flieth vnto
God to haue succour, desiring him to bridle his affections, that he
may patiently abyde til God take vengeance of his enemies

O N thee I call, O Lord, therefore halte
lest I be disinayde, Oh, heare my voyce
when as I roare, and crye to thee for ayde
My prayers in thy sight let be, as incense
pure. of price: And eke myne hands lyft vp to
thee as euening sacrifice.

- 3 Before my mouth. O Lord, a warde
and watche, set I thee praye:
And of my lyppes be thou the garde
and keeper sure for aye.
4 Let not myne heart to ill inclyne

E. iiij.

that with those wicked mates
which mischief worke, I fall to sinne:
nor taste their delicates.

5 When I offend, then let the iust
correct me, Lord, that day:
For as a benefite nedes must
I take the same alway.

Yea, his reprove shalbe swete oyle,
that shal myne head not breake:
As for my foes, within shorte while,
I shal haue cause to speake.

6 And when their Iudges downe shal fall,
amongst the stones to ground:
The people shal my wordes here all
which swete and true they founde.

7 O Lord, beholde our bones are strowde
about the pit and graue:
Lyke chippes by him y wood hath hewed,
or digged in a caue.

8 Yet vnto thee, myne eyes their sight
do cast, in this distresse:
On thee, O Lord, my trust is pight,
leaue not my soule helples.

9 But kepe me from the snare, which they
haue spread to trappe me in:

And

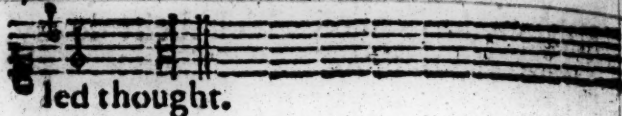
And from the grennes which suche do lay,
as are adict to sinne.

io As for the wicked let them fall,
into their nettes preparte:
whilst I escape: yea, let them all
together so be snarde.

PSALME CXLII. VV. Ke.

¶ The prophet, nether astonied with feare, nor caried away with
anger, nor forced by desperation, wolde kil Saul, but with a quiet
mynde directed his earnest prayer to God, who did preferue him.

V Nto the Lord I crye did and call,
Yea, with my voyce I him besought, And
my requestes before him let fall, So that my
griefs and troubles with all, Before his pre-
sence I soorth brought To stay my trou-



led thought.

- 3 Though I in sprite
 was troubled and rent
 Yet thou my path
 didst knowe alway,
 The selfe same trade
 wherein I then went.
 My foes so muchē
 to malice were bent,
 They priuely
 their snares did lay
 To take me as their preye.
- 4 As I now at
 my right hand did loke,
 And so behelde
 on ether side,
 Not one founde I,
 which coude me wel broke:
 But seming strange,
 they there me forsoke:
 All refuge was
 from me ful wide,
 My soule the selfe same tryde.
- 3 Then cryed I,

6 Lord,

ô Lord, vnto thee,
And also said
thus in effect,
Thou art myne hope,
and so stil shalt be:
Yea, my whole parte,
which thou gauest me
within that land
so semely dect,
where dwel do thyne elect.

6 To my complaint,
ô Lord, now giue eare,
For I am brought
ful lowe and basse.
Saue me from suche
as put me in feare,
which tyrantes wolde
a sunder me teare.
For why? their force
might sone take place,
Me throughly to deface.


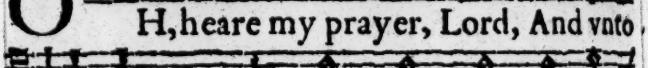
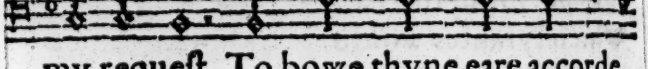

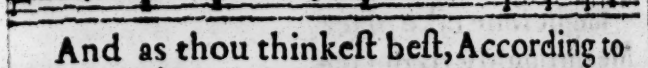
7 Make free my soule,
in bonds that doth lye,
That I may praise
thyne holy Name:
The righteous then

wil stil stand me by,
 And with muche ioye
 thy praises foorth cry:
 For shewing, Lord,
 to me the same,
 They wil set foorth thy fame,

PSALME CXLIII.

I. C.

¶ An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. He desireth to be restored to grace, to be governed by his holy Spirit, that he may spende the remnant of his lyfe in the true feare and seruice of God.


 O H, heare my prayer, Lord, And vnto

 my request, To bowe thyne eare accorde,

 And as thou thinkest best, According to

 thy trueth, And for thy iustice sake,

 O Lord, on me haue ruthe, And answer

to



to me make.

- 2 To Iudgement enter not
 with me thy seruant poore:
 For why? this wel I wote,
 No man in sight may dure
 Of thee the lyuing God,
 If thou his dedes woldst trye
 He dare make none abode
 Him selfe to iustifie.
- 3 Beholde myneemie
 Pursued hath with spight
 My soule, it to destroye:
 Yea, he my lyfe downe right
 Vnto the earth hath smote:
 And layed me full lowe
 In darkenes, as forgote,
 Or men dead long ago.
- 4 wherethrough, my Sprit, alas,
 was troubled with vnrest:
 Myne heart amased was
 And vexed in my brest.
- 5 Yet I to mynde do call
 Tyme past, and do record

Thy workes: yea, thinke on all
Thyne handy workes, o Lord.

6 with grieuous playnte and mone,
Myne hands I stretch abroad,
To thee, myne helpe alone:
For lo, my soule, o God
Moste ardently desires
And longeth after thee,
As thyrstie ground requires
with rayne refresht to be.

7 O Lord, for myne auaille
To heare me make good speede
For lo, my sprite doth faile:
Hyde not thy face in neede
From me poore wretch, alas,
For doubtlesse, els I shal
Be lyke to those that passe,
And in the graue do fal.

8 Now sith I trust in thee,
Thy cleamencie bening
To heare, graunt vnto me
when break of day doth spring:
The way to me deserue
That I shulde walke and go
For I my soule on hye

To thee haue lyfted tho.

- 9 From all my foes me saue
And set me free, I praye,
For, Lord, with thee I haue
Stil hid my selfe alway.
- 10 To do thy wil instruct
Me, Lord, my God of might,
Let thy good sprite, conduct
Me to the land of right.
- 11 To quicken me accorde,
For thy Names sake also:
And for thy iustice, Lord,
Bring out my soule from wo.
- 12 And for thy mercies, slay
My foes, and put to shame.
My soules oppressors aye:
For I thy seruant am.

PSALME CXLIII.

N.

David praifeth the Lord with great affection, and humilitie, for his Kingdome restored, and for his victories obtained: yet calling for helpe, and the destruction of the wicked: promising to acknowledge the same with song of praises, and declareth where in the felicitie of any people consisteth.

Sing this as the 135. Psalme.

Blest be the Lord my strength that doth
instruct my hand to fight:

The Lord that doth my fingers frame,
to battell by his might.

2 He is my goodnes, fort, and tower,
deliuerer and shield:

In him I trust, my people he
subdues to me to yeld.

3 O Lord, what thing is man, that him
thou holdest so in price?

Or sonne of man that vpon him,
thou thinkest in suche wise?

4 Man is but lyke to vanitie:
so passe his dayes to end

5 As fleting shade: bowe downe, o Lord,
thy heauens and descend.

6 The mountains touche, & they shal smoke,
cast forth thy lightning flame,
And scatter them: thyne arrowes shoote,
consume them with the same.

7 Send downe thy hand euen from aboue,
o Lord deliuer me:

Take me from waters great, from hand
of strangers make me free.

8 whose subtile mouth of vanitie,

and

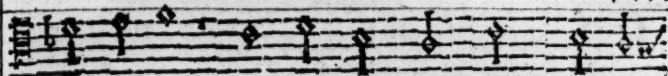
- and fondnes doth entreat:
 And their right hand, is a right hand,
 of falshode and deceite
- 9 A new song I wil sing, o God,
 and singing wil I be
 On viole, and on instrument,
 ten stringed vnto thee.
- 10 Euen he it is that onely giues;
 deliuerance to Kings:
 Vnto his seruant Dauid, help
 from hurtful sworde he brings
- 11 From strangers hand me saue and shielde;
 whose mouth talkes vanitie:
 And their right hand, is a right hand,
 of guile and subtiltie.
- 12 So that our sonnes may be as plantes;
 whome growing youth doth reare:
 Our daughters, carued corner stones;
 lyke to a palace faire.
- 13 Our corners full, and plenty may,
 with sundrie sortes be-founde:
 Our shepe bring thousands, in our stretes
 ten thousandes may abounde.
- 14 Our oxen be to labour strong;
 that none do vs inuade:

There be no going out, nor crye,
 within our stretes be made.
 14 Those people blessed are, that with
 suche blessings are so storde:
 Yea, blessed all the people are,
 whose God is God the Lord.

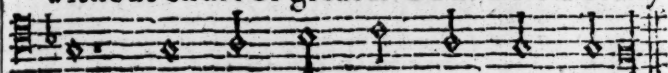
PSALME CXLV. I. C.

¶ This Psalme was composed, when the Kingdome of David flourished, wherein he describeth the wonderful providence of God, as wel in governing man, as in preserving all the rest of his creatures. He praiseth God for his iustice and mercie, but specially for his louing kyndenes towarde those that call vpon him, that feare him, and loue him, for the which he promisseth to praise him for euer.

O Lord that art my God and King,
 Vndoubtedly, I wil thee praise, I wil
 extoll and blessings sing, Vnto thyne holy
 Name alwayes. From day to day I wil
 thee blesse, And laude thy Name worlde
 without



without end. For great is God, most worthy



praise, whose greatnes none may cōprehend.

- 4 Race shal thy workes praise vnto race:
And so declare thy power. δ Lord.
- 5 The glorious beautie of thy grace,
And wondrous workes, wil I record.
- 6 And all men shal the power (δ God)
Of all thy feareful Actes declare:
And I to publishe all abroad.
Thy greatnes, at no tyme wil spare.
- 7 They shal breake out, to mencion
And specifie thy great goodnes:
And with loude voyce their songes echone
Shal frame, to shewe thy righteousnes,
- 8 The Lord our God is gracious,
Yea, merciful is he also:
In mercie he is plentious,
But vnto wrath, and anger, flowe.
- 9 The Lord to all men is bening:
whose mercies, all his workes excede.
- 10 Thy workes echone thy praises sing
And eke thy Saintes thee blesse in dede.
- 11 The glorie of thy Kingdome, they

There be no going out, nor crye,
within our stretes be made.

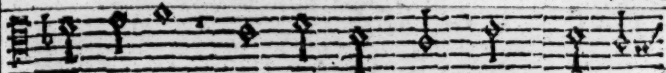
14 Those people blessed are, that with
suche blessings are so storde:

Yea, blessed all the people are,
whose God is God the Lord.

PSALME CXLV. I. C.

¶ This Psalme was composed, when the Kingdome of David flourish'd, wherein he describeth the wonderful providence of God, as wel in governing man, as in preserving all the rest of his creatures. He praiseth God for his iustice and mercie, but specially for his louing kyndenes towarde those that call vpon him, that feare him, and loue him, for the which he promiseth to praise him for euer.

O Lord that art my God and King,
Vndoubtedly, I wil thee praise, I will
extoll and blessings sing, Vnto thyne holy
Name alwayes. From day to day I wil
thee blesse, And laude thy Name worlde
without



without end. For great is God, most worthy



praise, whose greatnes none may cōprehend.

- 4 Race shal thy workes praise vnto race:
And so declare thy power. δ Lord.
- 5 The glorious beautie of thy grace,
And wondrous workes, wil I record.
- 6 And all men shal the power (δ God)
Of all thy feareful Actes declare:
And I to publishe all abroad.
Thy greatnes, at no tyme wil spare.
- 7 They shal breake out, to mencion
And specifie thy great goodnes:
And with loude voyce their songes echone
Shal frame, to shewe thy righteousnes,
- 8 The Lord our God is gracious,
Yea, merciful is he also:
In mercie he is plentious,
But vnto wrath, and anger, flowe.
- 9 The Lord to all men is bening:
whose mercies, all his workes excede.
- 10 Thy workes echone thy praises sing
And eke thy Saintes thee blesse in dede.
- 11 The glorie of thy Kingdome, they

- Do shewe: and of thy power do tell.
12 That so mens sonnes his might knowe may
And Kingdome great, that doth excell.
- 13 Thy Kingdome hath no end at all:
Thy Lordship euer doth remaine,
14 The Lord vpholdeth all that fall
And doth the feble folke sustaine.
15 The eyes of all things, Lord, attend
And on thee waite, that heare do liue:
And thou in season due dost send
Sufficient foode them to relieue.
- 16 Yea, thou thyne hand dost open wide,
And euerie tbing dost satisfie,
That liue (and on this earth abyde)
Of thy great liberalitie.
- 17 The Lord is iust in his wayes all:
And holy in his workes echone.
18 At hand, to all that on him call:
In trueth, that call to him alone.
- 19 The Lord wil the desire fulfil,
Of suche as do him feare and dread:
And he also their crye heare wil,
And saue them in the tyme of need.
- 20 He doth preferue them more and lesse,
That beare to him a louing heart.

But workers all of wickednes
Destroye wil he, and cleane subuert.

21 My mouth therefore my speache shal frame
To speake the praises of the Lord:
All fleshe to blesse his holy Name,
For euermore, eke shal accord.

PSALME CXLVI. I. Hop.

David declareth his great zeale that he hath to praise God, and reacheth, not to trust in man, but onely in God almightie, which deliuereth the afflicted, defendeth the strangers, comforteth the fatherles, and the widowes, and reigneth for euer.

MY soule praise thou y Lord alwayes:

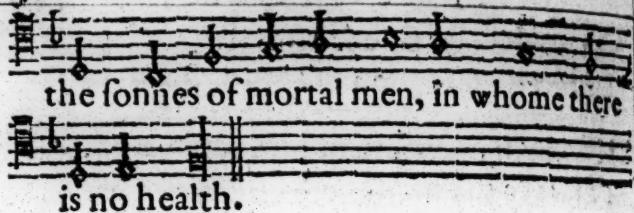
My God I wil confesse: while breath and

lyfe prolong my dayes, My tongue no tyme

shal cease. Trust not in worldly princes

then, Though they abounde in welth: Nor in

F. iij.



- 4 For why? their breath doth soone departe,
To earth anone they fall:
And then the counsels of their heart
Decay and perishe all.
- 5 O happie is that man, I say,
whome Iacobs God doth aide,
And he whose hope doth not decay,
But on the Lord is staide.
- 6 which made the earth and waters depe,
The heauens hye with all:
which doth his worde and promise kepe,
In trueth and euer shal.
- 7 with right alwayes doth he procede,
For suche as suffer wrong:
The poore and hungrie he doth fede,
And lowse the fetters strong.
- 8 The Lord doth send the blynde their sight,
The lame to limmes restore:
The Lord, I say, doth loue the right,
And iust man euermore.

9 He doth defend the Fatherles,
 The strangers sad in heart,
 And quite the widow from distres,
 And ill mens wayes subuert.
 10 Thy Lord and God eternally,
 O Sion, stil shal reigne:
 In tyme of all posteritie
 For euer to remaine.

PSALME CXLVII.

N.

The Prophet praiseth the bountie, wisdom, power, iustice, and providence of God vpon all his creatures. But specially vpon his Church, which he gathereth together after their dispersion, declaring his worde and iudgements so vnto them, as he hath done to no other people,

Praise ye the Lord, for it is good, vnto
 our God to sing, For it is pleasaunt, and to
 praise, it is a comely thing, The Lord his
 owne Ierusalem, he buildeth vp alone, And
 the disperst of Israel doth gather into one.
 F. iiii.

- 3 He heales the broken in their heart.
their fore vp doth he binde:
- 4 He countes the number of the starres,
and nameth them in their kynde.
- 5 Great is the Lord, great is his power,
his wisdome infinite:
- 6 The Lord releues the meke, and throwes
to ground the wicked wight.
- 7 Sing vnto God the Lord with praise,
vnto the Lord reioyce:
And to our God vpon the harpe,
aduance your singing voyce.
- 8 He couereth heauen with cloudes, and far
the earth prepareth rayne:
And on the mountaines he doth make,
the grasse to growe agayne.
- 9 He giueth beastes their foode: yea, to
yong rauens when they crye:
- 10 In strength of horse, nor in mans legges
no pleasure taketh he.
- 11 But in all those that feare the Lord,
the Lord hath his delight:
And suche as do attend vpon
his mercies shyning light.
- 12 O praise thy Lord Ierusalem,

thy God & Sion praise:

13 For he the barres hath forged strong,
wherewith thy gate he stayes.

14 Thy Children he hath blest in thee:
and in thy borders he

Doth settle peace, and with the floure,
of wheat he filleth thee.

15 And his Commandement vpon,
the earth he sendeth out:
And eke his worde with spedy course,
doth swiftly runne about.

16 He giueth snowe lyke woll, hore frost,
lyke ashes doth he spread,

17 Lyke morsels castes his yse, whereof
the colde who can abyde?

18 He sendeth foorth his mightie worde,
and melteth them agayne:

His wynde he maketh blowe, and then
the waters flowe amayne,

19 The doctrine of his holy worde
to Iacob doth he shewe:

His statutes and his Iudgementes he
giues Israel to knowe.

20 With euerie nation hath he not,
so dealt, nor they haue knowne

His secret Iudgementes, now therefore
praise ye the Lord alone,

PSALME CXLVIII. Ioh. Pullain.

¶ He prouoketh all creatures to praise the Lord, in heauen, in earth
and in all places, specially for the power that he hath giuen to
his people Israel, whome he hath taken so nere vnto him.

G Iue laude vnto the Lord, Frō heauen y
is so hye: praise him in dede and word, A-
boue y starrye skye. And also ye, His Angels
all, Armies royall, Praise him with glee.

- 3 Praise him both moone and sunne,
which are so cleare and bright:
The same of you be done,
Ye glistring starres of light:
- 4 And eke no lesse,
Ye heauens faire,
- 5 And cloudes of th'aire
His laude expresse.

- 6 For at his worde they were
All formed as we see.
At his voyce did appeare
All things in their degree,
which he set fast:
To them he made
A lawe and trade,
For aye to last.
- 7 Extoll and praise Gods Name,
In earth, ye dragons fel:
All depes, do ye the same,
For it becomth you wel.
- 8 Him magnifie,
Fyre, haile, yce, snowe,
And stormes that blowe
At his decre.
- 9 The hilles and mountaines all,
And trees that frutefull are:
The Cedres great and tall
His worthy praise declare,
Beastes and cattel:
- 10 Yea, birdes flying,
And wormes creping,
That on earth dwel.
- 11 All Kings both more and lesse,

with all their pompous traine:

Princes and all Iudges,

That in the worlde remaine,

Exalt his Name.

12 Yong men and maydes,

Olde men and babes,

Do ye the same.

13 For his Name shal we proue

To be moste excellent,

whose praise is farre aboue

The earth and firmament.

14 For sure he shall

Exalt with blisse

The horne of his,

And helpe them all.

His Saintes all shal foorth tel

His praise and worthynes:

The children of Israel,

Echone both more and lesse,

And also they

That with good wil

His wordes fulfil,

And him obey.

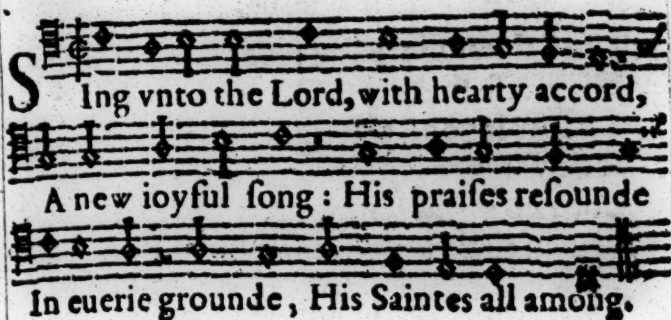
PSALME CXLIX.

I. Pul.

An exhortation to the Church to praise the Lord for his victo-

sion

his and conquest, that he giueth his Saletes against all mans power.



- Sing vnto the Lord, with hearty accord,
A new ioyful song: His praises resounde
In euerie grounde, His Saintes all among.
- 2 Let Israel reioyce,
And praise eke with voyce
His maker louings:
The sonnes of Sion,
Let them euerie one
Be gald in their King.
- 3 Let all them aduance
His Name in the dance,
Both now and alwayes
with harpe and tabret,
Euen so lykewise let
Them vtter his prayse.
- 4 The Lords pleasure is,
In them that are his,
Not willing to start,
But all meanes do seke,

To succour the meke,
And humble in heart.

5 The Saintes more and lesse,
His praise shal expresse,
As is good and right:
Reioycing, I say,
Both now and for aye,
In their beddes at night.

6 Their throte shall braft out
In euerie route,
In praise of their Lord:
And as men moste bolde,
In hand shal they holde
A two edged sworde.

7 Auenged to be
In euerie degree,
The Heathen vpon:
And for to reprotie;
As them doth behoue,
The people echone:

8 To binde strange Kings fast
In chaines that wil last:
Their nobles also.
In hard yron bands,
As wel feete as hands,

9 T
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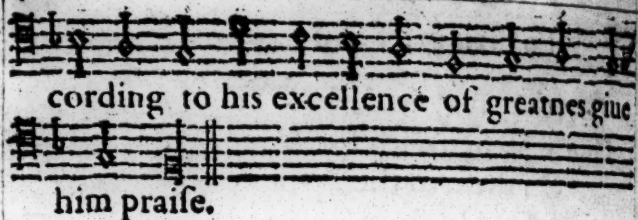
To their grief and wo.

- 9 That they may in dede
 Giue sentence with spede
 On them to their paine;
 As is writ. Alwayes
 Suche honour and prayse,
 His Saintes shal obtaine.

PSALME CL. N.

An exhortation to praise the Lord without cease, by all manner of wayes, for all his mighty and wonderful workes.

Y Eld vnto God the mightie Lord,
 praise in his Sanctuary : And praise him
 in the firmament that shewth his power
 on hye. Aduance his Name, and praise
 him in his mightie Actes alwayes : Ac-



- 3 His praises with the princely noyse,
of sounding trumpettes blowe:
Praise him vpon the viole, and
vpon the harpe also:
- 4 Praise him with timbrel and with flute;
Organnes and virginalles:
- 5 With sounding Cimbals praise ye him:
praise him with loude Cimbals,
- 6 What euer hath the benefite,
of breathing, praise the Lord:
To praise the name of God the Lord;
aggree with one accord.

THE END OF THE
PSALMES OF DAVID
IN METER.

THE CATE

CHISME OR MA-

ner to teache children the

Christian reli-

gion.

*

Wherein the Minister demandeth the
question, and the chylde maketh
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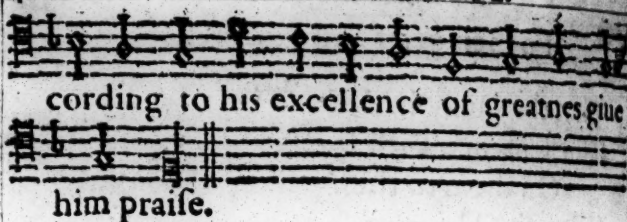
EPHES. 2.

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Imprinted at Edinbrough by me
Robert Lekpriuik.

1564.

Cum Priuilegio.



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THE CASE

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THE CHURCH OF
THE CHURCH OF

OF THE ARTICLES

OF THE FAITH.



The Minister.



WHAT is the principal and chief end of mans life?

The childe.

To knowe God.

Mi. what moueth thee to say so?

Ch. Because he hath created vs, and placed vs in this worlde, to set forthe his glorie in vs. And it is good reason that we employ our whole life to his glorie, being he is the beginning, and founteine thereof.

Mi. what is then the chief felicitie of man?

C. Euen the self same, I meane to knowe God, and to haue his glorie shewed forthe in vs.

M. why doest thou call this, mans chief felicitie?

C. Because that without it our condition or state were more miserable.

whereunto
man was
created
and made?

The greatest felicitie
that man
can attain
to.

THE ARTICLES

then the state of brute beastes.

M. Hereby then we may euidently see, that there can no suche miserie come vnto man, as not to liue in the knowledge of God.

C. That is moſte certeine.

M. But what is the true & right knowledge of God?

The true knowledge of God.

C. When a man ſo knoweth God, that he giueth him due honour.

M. which is the way to honour God aright?

The right manner to worship God ſtandeth in foure pointes.

C. It is to put oure whole truſt and confidence in him: to ſtudie to ſerue him in obeying his will, to call vpon him in oure neceſſities, ſeking our ſaluation and all good things at his hand: and finally to acknowledge bothe with heart and mouth, that he is the liuelie founteine of all goodnes.

2. Sen- day.

M. well then, to the end that theſe things may be diſcuſſed in order, and declared more at large, which is the firſt point?

C. To put oure whole confidence in God.

M. How

OF THE FAITH.

M. How may that be?

C. when we haue an assured know-
ledge, that he is almightie, and per-
fectly good.

The first
point of
honoring
God.

M. And is that sufficient?

C. No.

M. Shewe the reason.

C. For there is no worthines in vs, why
God shulde ether shewe his power
to helpe vs, or vse his merciful good-
nes to saue vs.

M. what is then further required?

C. That euerie one of vs be fully assu-
red in his conscience, that he is be-
loued of God, & that he wil be both
his Father and Sauour.

M. How shall we be assured hereof?

C. By his owne worde, wherein he vt-
tereth vnto vs his mercie in Christe,
& assureth vs of his loue towards vs,

M. Then the very ground to haue su-
re confidence in God, is to know
him in our Sauour Christ.

The founda-
tion of our
faith.

C. Yea, truely.

M. Then breifly, what is the effect of
this knowlege of God in Christ?

A. iij.

C. It is contained in the confession of the faith, vsed of all Christians, which is communely called the Crede of the Apostles: bothe because it is a brief gathering of the articles of that faith which hathe bene alwayes continued in Christs Church, & also because it was taken out of the pure doctrine of the Apostles.

M. Rehearse the same.

The Crede of the Apostles

C. I beleue in God the Father almightie, maker of heauen and earth: And in Iesus Christe his onely Sonne our Lord: VVho was conceived by the holie Ghost, borne of the virgine Marie: Suffered vnder Pontius Pilate, was crucified, dead, buried and descended into hell: He rose againe the thride day frome death: he ascended into heauen, and sitteth at the right hand of God the Father almightie: Frome thence he will come to iudge the quicke and the dead.

I beleue in the holie Ghost: The holie Church vniuersall, the communi

on

on of Saintes : the forgiuenes of finnes : the rising againe of the bodies, and life euerlasting.

M. To the intent that this confession may be more plainly declared, into how many partes shall we deuide it?

C. Into foure principall partes.

M. what be they?

C. The first concerneth God the Father. The seconde is of his Sonne Iesus Christe, wherein briefly also the whole historie of oure redemption is rehearsed. The thirde is, touching the holie Ghost. The fourth concerneth the Church, and Gods giftes vnto the same.

M. Seing there is but one God, what moueth thee to make rehearfall of the Father, the Sonne, and the holie Ghost, as if there were thre?

C. Because that in the substance or nature of God, we haue to consider the Father, as the founteine, beginning and original cause of all things: then secondly his Sonne, who is his

The Christian faith
standeth
in foure
pointes.

As concerning the
Trinitie.

THE ARTICLES.

eueralſting wiſdome, and thirdly the holie Goſt, who is his vertue & power, ſpred vpon all creatures, and yet neuertheles remaineth alwayes wholly in him ſelf.

M. This is then thy meaning, that there is no inconuenience at all, to vnderſtād ſeuerally theſe three perſons in the Godhead, who notwithstanding is one; & not thereby deuided.

C. It is euen ſo.

M. Make rehearſal now of the firſt parte of the Crede.

C. I beleue in God the Father almightie maker of heauen and earth

M. Wherefore doeſt thou call him Father?

C. I call him ſo, hauing reſpect to Ieſus Chriſt, who is the eueralſting worde, begotten of God before all worldes, who being afterwardeſ openly ſhewed vnto the worlde: was euidently declared to be his Sonne. Now ſeing God is our Sauour Chriſtes Father, it followeth neceſſarily, that he is alſo our Father.

The firſt
parte of
the belief.

The Fa-
ther.

M. what meanest thou by that, thou callest him almightie?

what is
ment by
this wor-
de Almigh-
tie.

C. I meane not that he hathe a power: which he doeth not exercise: but that all creatures be in his hand, and vnder his gouernance: that he disposeth all things by his prouidences: y he ruleth the worlde as it pleaseth him, and guideth all things after his owne good pleasure.

M. So then by thy saying the power of God is not ydle, but continually exercised, so that nothing is done, but by him, and by his ordinance.

The pow-
er of God
is not ydle,

C. That is moste true.

M. wherefore is that clause added, Maker of heauen and earh?

4. Son-
day,

C. Because he hathe made him self known vnto vs by his workes, it is necessarie for vs to seke him out in them. For our capacitie is not able to comprehend his diuine substance: therefore he hathe made y worlde as a glasse, wherein we may behold him, in suche sorte as it is expedient for vs to know him.

Psal. 104.
Roma. 15.

Hebre. 11.
A glasse,
wherein
we may see
God.

THE ARTICLES

M. Doeſt thou not comprehend all creatures in theſe two wordes, Hea-
uen and earth?

C. Yes verely: and they may right
well be contained vnder theſe two
wordes, ſeing that all things be ether
heauenlie, or earthlie.

M. And why calleſt thou God onely
Creator, ſeing that to order things
and to conſerue them alwayes in
their ſtate, is a thing of muche more
importance, then to haue for one
tyme created them?

C. By this worde Creator, it is not one
ly ment that God did once create
them, hauing no further regarde to
them afterwardes but we ought to
vnderſtande, that as the worlde was
mad of him in the beginning, even
ſo now he doeth conſerue the ſame,
ſo that heauen and earth, with the
reſte of the creatures coulde not con-
tinue in there eſtate, if his power, did
not preſerue them. Moreouer, ſeing
in this maner he doeth mainteine
all things, holding them as it were

Concer-
ning the
providence
of God.

in

In his hand, it muste nedes follow, that he hathe the rule & gouernance of all. wherefore in that, that he is Creator of heauen and earth, it is he that by his goodnes, power and wisdom doeth gouerne the whole order of nature. It is he that sendeth raine and drought, haile, tempestes and faire wether, fertilitie and barrenes, dearth and plentie, health and sicknes, and to be shorte, he hath the all things at commandement, to do him seruice at his owne good pleasure.

M. what sayest thou as touching the deuils and wicked persones? be they also subiect to him?

Concerning the deuils.

C. Albeit that God doeth not guide them with his holie Spirit, yet he doeth bridle them in suche sorte, that they be not able to stirre or moue withoute his permission and appointment: yea, and moreouer he doeth compell them to execute his wil, although it be against their intent and purpose.

the

M. To what purpose doeth it serue thee to knowe this?

C. The knowledge hereof doeth wonderfully comfort vs, For we might thinke our selues in a miserable case, if the deuils & the wicked had power to do any thing contrary to Gods wil. And moreouer, we could neuer be quiet in oure consciences, if we shulde thinke our selues to be in their danger. But forsomuche as we know that God brideleth them fast, and chaineth them, as it were, in a prison in suche wise that they can do nothing, but as he permitteth: we haue iuste occasion, not onely to be quiet in minde: but also to receiue mosse comfortable ioye: since God hathe promised to be our protectour and defender.

M. Go to then : let vs come to the seconde parte of our belief.

C. And in Iesus Christ his onely Sonne our Lord.

M. What is the effect of this parte?

C. It is to acknowledge the Sonne of
God

The deuill
hathe no
power but
of God.

3. Son-
day.

The secon-
de parte of
the belief.

God to be our Sauour: and to vnderstand the meane, whereby he hath redeemed vs from death and purchased life vnto vs.

M. what signifieth this worde Iesus, Iesus.
by which thou namest him?

C. It is as muche to say, as Sauour: and this name was giuen vnto him by the Angel at Gods commandement? Math.

M. what? is that of more estimation, then if that name had bene giuen vnto him by men?

C. Yea, a great deale: for since Gods pleasure was that he shuld be so named, he must nedes be our Sauour in dede.

M. what signifieth then this worde Christ. Christ.

C. This worde Christ doeth expresse, more effectually his office, and doeth vs to wit, that he was anointed of the Father, King, Priest, and Prophet.

M. How hast thou the knowledge hereof?

C. By the Scripture, which doeth teach vs that anointing did serue for
che

these thre offices, the which be also attributed vnto him in many places of the same.

M. But what maner of oyle was it, wherewith he was anointed?

C. It was no suche materiall oyle, as we vse, and as did serue in olde tyme, to the ordeining of Kings, Priestes, and Prophetes but a farre more excellent oyle, euen the grace of Gods holie Spirit, whereof the outwarde anointing in the olde Testament was a figure.

M. what maner of kingdome is that whereof thou speakest?

The Kingdome of Christ.

C. It is spirituall, and doeth consist in Gods worde, and in his holie Spirit, wherein is contained bothe righteousness and life euerlasting.

M. And what is his Priesthode;

The Priesthode of Christ.
Hebr. 7, 8, 9,
30, 31.

C. It is an office and autoritie to present him self before God, to obtayne grace and fauoure for vs, and to pacifie his Fathers wrath by offering an acceptable Sacrifice vnto him.

M. why callest thou him a Prophet

C. Be-

C. Because that he came downe into the worlde as a chief ambassadour of God his father, to declare at large his Fathers will, and to finish all reuelations and prophecies.

wherein
Christ was
a Prophet.
Isai. 7.
Hebr. 2.

M. Commeth there any profite vnto thee by those names and dignities of Christe?

6. Son-
day.

C. Yea, they altogether belong to our comforte for Christ did receiue al the-
se of his Father, to make vs partakers thereof, whereby we might euerie one receiue of his fulnes

Ioh. 1.

M. Declare this thing vnto me more at large.

C. He receiued the holie Ghost in full perfection, with all the gistes of the same, to bestowe them on vs, and to distribute them vnto euerie one of vs, in the measure and quantitie that God knoweth to be mooste mete, and so by this meanes, we drawe oute of him, as out of a founteine al the spirituall gistes that we haue.

Ephes. 4.

Christ is the
fountein of
all goodnes.
To what
vse the
kingdome
of Christ
serueth vs?

M. To what vse doeth the kingdome of Christe serue vs?

To

C. To set vs in libertie of conscience, to liue godly & holily, that we being enriched with his spirituall treasures, and armed with his power, may be able to ouercome the deuill, sinne, flesh and the worlde, which be pernicious enemies vnto our soules.

M. What profite haue we of his Priesthode?

The profit
of Christi-
stes Priest-
hode.
Hebr. 7. 3.
9. 11.
Rom. 12.

C. First, by this meanes he is our Mediator to bring vs into the fauour of God his Father: and againe, hereby we haue a free entrie to come in and shewe our selues boldly before God, and to offre vp our selues, with al that belongeth vnto vs, for a sacrifice. And in this point we are felowes, after a sorte, of his Priesthode.

M. The vtilitie of his office, in that he is a Prophet, is yet behinde.

wherefore
Christ was
a prophet.

C. Since our Lord Iesus hath received this office to become the master and teacher of his floke, the end of this dignitie is, to bring vs to the right knowledge of the Father, and of his trueth, so y we might become Gods
hou

householde scholars and of his familie.

M. This is it then y a man may briefly gather of thy wordes, that this name Christ doeth include thre sundry offices, the which God hathe giuen vnto his Sonne, to the intent to bestowe the frute and profite of the same vpo his elect.

C. It is very true.

M. By what reason callest thou Christe the onelie Sonne of God, since God doeth name all vs also his children?

C. As touching that, that we are Gods children, we are not so of nature, but only by his Fatherlie adopcion, & by grace, in that God doeth accept vs for his children: now, oure Lorde Iesus, being begotten of the substance of his Father, and being of the self same nature, may iustly be called Gods onely Sonne, for that there is none other that is so by nature.

M. This is then thy meaning, that this honour pertaineth peculiarly to him alone, as to whome it belongeth by nature, the whiche notwithstanding

B.i.

7. Son-
day.

Christ the
onelie Son-
ne of God.
Ioh. 1.
Ephes. 1.
Hebr. 1.

he hath by fre gift of his goodnes communicated vnto vs, in that we are his members.

C. It is euen so: and therefore in respect of that his communicating with vs, the Scripture calleth Christ in another place, the first borne among many brethren.

Roma 8.
Coloss. 1.

M. why callest thou him our Lord?

C. Because he is appointed of the Father to haue lordship ouer vs, and to rule in heauen and earth, and to be the head of men and Angels.

M. what is the meaning of that, that foloweth?

C. It declareth after what sorte the Sonne of God was anointed of his Father, to become our Sauour, that is to say, he toke vpon him our flesh, and therein fulfilled all things necessarie for our redemption, according as they be here rehearsed.

The anointing of
Christ.

M. what meanest thou by these two clauses? Conceiued by the holy Ghost Borne of the Virgine Marie.

Christ became very

C. That he was facioned in the Virgins wombe,

wombe, taking very substance and manhoode of her, that he might thereby become the seide of Dauid, as the Prophetes had before signified: and yet notwithstanding, all this was wrought by the secret and maruelous power of the holy Ghost, without the companie of man.

man.
Psal. 132.
Matt. 1.
Luk. 1.

M. Was it then nedefull that he shulde take vpon him our very flesh?

C. Yea verely: for it was conuenient that mans disobedience against God, shulde be purged in y nature of man And moreouer if Christ had not bene partaker of our nature, he had not bene a mete Mediatour to make vs at one with God his Father.

Rom. 5.

M. Then this is thy saying, that it be-
houeth that Christ shulde become ve-
ry man, to the end he might execute
the office of a Sauiour, as in our per-
son.

1 Tim. 2.
Hebr. 4.

C. Yea verely: for we muste borowe
of him, al that whiche is lacking in
our selues; for this our default cold

Christ hath
performed
that whiche
lacketh in
vs.

not otherwise be remedied.

M. But for what cause was this thing wrought by Gods holie Spirit, and not rather by the companie of man, according to the ordre of nature.

C. Because the seed of man is of it self all together corrupted with sinne, it behoued that this cōception of Christ shulde be wrought by the power of the holie Ghost, whereby oure Saviour might be preferued frome al corruption of sinne, and replenished with all maner of holines.

M. So then by these sayings it is evidently declared vnto vs, that he which shulde purifie and clense other frome filth of sinne, muste be him self free frome all spottes thereof, and euen frome his mothers wombe dedicated vnto God, in purenes of nature, so that he may not be giltye of that corruption, where with the whole stocke of man is infected.

8. Son- **C.** I meane so.

day. **M.** wherefore speakest thou of his death immediatly after his birth, and leaues

Christ was
conceiued
by the Spi-
rit of God.

leauet out the whole historie of his life?

C. Because there is nothing mencioned or spoken of in oure Crede, but that which peculiarly belongeth to the substance of our redemption.

M. why is it not said plainly in one worde, that he dyed, without any speaking of Pontius Pilate, by whose iudgement he suffered?

C. This was not onely to make the historie of Christs passion, to haue more euident assurance, but also to declare vnto vs that he was condemned to death by a iudge.

M. How so?

C. He dyed to suffre the paine that was due vnto vs, that we might be thereby deliuered from the same. Now for so-muche as we were gilty before Gods iudgement as wicked misdoers, Christ to take vpon him our person, wouchsaued to shewe him self before an earthlie iudge, and to be condemned by his mouth, that thereby we might be cleared before the Iudgement seate of God.

Christ was
condemned
to cleare vs

Matt. 2.
Luk. 23.

Christ was
condemned
for vs.

Christ was
our ranfome

Isaie. 53.

9. Son-
day.

M. Notwithstanding Pilate doeth pronounce him innocent, and so by that he doeth not condemne him as worthy of death.

C. Pilate did bothe the one and the other first, he was pronounced innocent and iuste, by the iudges owne mouth, to signifie that he suffered not for his own desert, but for our trespasses: and yet withall, the same iudge did giue solēly the sentence of death against him, to testifie and expresse, that he is our true pledge and ranfome, as he who also hath taken vnto him our condemnation, to deliver vs from the same.

M. That is well said: for if he had bene a sinner in dede he had not bene mete to haue suffered death for the offences of other: and neuertheles to the end that we might be clearly quit by his condemnation, it was necessarie that he shulde be counted as among the wicked.

C. So I meane.

M. where thou saist, Christ suffred on the
the

the crosse, was that kinde of death of more importance, then if he had bene otherwise put to death?

C. Yea verely : and touching that matter, saint Paule saith, that he was hanged on a tree, to the intent that he might take vpon him our curse, and so discharge vs : for that kinde of death was accursed of God.

M. what? is it not a great reproche and dishonour vnto our Lord Iesus, to say that he was accursed, and that before God?

C. No not a whit: for he through his almightie power, by taking y^e curse fro vs vnto him selfe, did in suche sorte make it voide & of none effect, that he him selfe, neuertheles continued stil so blessed, that he was able to fulfill vs also with his blessings.

M. Declare that, that followeth.

C. In so muche as death was a punishment appointed vnto man for sinne, therefore our Sauour Christ did suffer death, and by suffering, ouercame it. And to the intent also to

B.iii.

Christ toke
vpon him
self the curse
due vnto vs
that we mi-
ght be free.
Gala. 3.
Deat. 21.

Christ euen
in suffering
death van-
quished
death.

make it the more certainly known vnto vs, that his death was not counterfait, it pleased him also to be buried after the commune maner of men.

M. But it appeareth not that any profite commeth to vs by this, that Christ hath the wonne the victorie of death, seeing that we notwithstanding cease not to dye.

The death of the faithful is a right passage to life everlasting.

C. That doeth not hinder: for the death of the faithful is now nothing els, but a readie passage to a better life.

M. It followeth then necessarily hereof, that we ought in no wise to be afraid of death, as thogh it were a dredeful thing: but rather it behoueth vs willingly to walke the trace of our head and captaine Iesus Christ, who as he perished not by death, so wil he not suffre vs to perish thereby.

C. It is euen so.

10. Son-day.

The vnderstanding of this. Christ

M. what is the sense of that clause, He descended into hell?

C. That Christ did not onely suffre natural death, which is a separation of soule from the bodie: but also that his
soule

oule was in wonderful distress, enduring grievous tormētes, which Saint Peter calleth the sorowes of death.

went downe
into hel.
Act. 2.

M. For what consideration susteined he those paines, and in what sorte?

C. Because he presented him self before the iudgement seat of God to satisfie for sinnes, it was necessarie y he shulde feele this horrible torment of conscience, as if God had vtterly forsaken him, yea, as thogh God had bene his extreme enemy: and being in this extremitie, he cryed to his Father, My God, my God, why hast thou forsaken me?

Matt. 27.
Mark. 15.

M. why? was God then angrie w him?

C. Nay, howbeit it was mete that God shulde punish him in suche sorte, to performe the wordes of Isai, that he was beaten with the hand of his Father for our sinnes, and that he was wounded for our transgressions.

Isaie. 53.
1. Petri. 2.

M. But how colde it be that he was in suche dreadfull anguish, as thogh God had vtterly forsaken him, seing he was God him self?

C. We must vnderstande, that he was in suche distress onely as touching his humanitie. And to the intent that he might fele these panges in his man-hood, his Godhead did in the meane time for a litle space kepe it selfe close, that is to say, it did not shewe the might thereof.

M. But how colde this be, that Christ who is the Saluation of the worlde, colde be vnder suche condemnation?

C. He was not so vnder it, that he shulde continue in the same: for he hath in suche wise felt these terrors: which we haue spoken of, that he was not ouercome of y^e same, but hath rather thereby made battel against the power of hell, to breake and destroy it.

The difference betwene the anguish of Christes Spirit, and the Conscience of the wicked.

M. Hereby then we see the difference betwene that grief of minde, whiche Christ did suffer, and that which the impenitent sinners do abide whome God doeth punish in his terrible wrath: for that verie paine, w^{ch} Christ sustained for a time, the wicked muste indure continually: & that which was
vnto

vnto Christ but a pricke, is vnto the wicked in stead of a glaue to wound them to death.

C. Trueth it is: for our Sauour Christ euen in the middes of his tormentes, did not cease to put a full truste euermore in God his Father: but the damned sinners do despaire: yea, they despite God, in so much that they blaspheme his maiestie.

M. May we now gather by this, what profite commeth to the faithfull by the death of Iesus Christ?

II. Son-
day.

C. Yea very well: and first of all, we see, that it is a Sacrifice wherewith he hath fully satisfied his Fathers iudgement in our behalfe: and thereby also he hath appeased Gods wrath, and hath brought vs into his fauour againe: secondly, that his blood is a washing of our soules from all manner of spottes: and finally, that he hath so cleane wiped away our sinnes through his death, that God will neuer hereafter haue remembrance of them, so that the obli-

The profite
and vertue
of Christes
death stand-
eth in 3.
pointes.

gation which was against vs, is now cancelled, and made voide.

M. Haue we none other profite of his death?

C. Yes verely: that is, if we be true membres of Christ, our olde man is crucified, and our flesh is mortified, to the end that none euill lustes do hereafter beare rule in vs.

M. Expounde the article folowing.

C. He rose the third day from death to life, wherein he shewed that he had gotten the victorie of death & sinne. For through his resurrection he swallowed vp death, he broke asunder the chaines of the deuill, and finally he destroyed all his power.

M. Tell me how many wayes this resurrection of Christ doeth profite vs?

C. Thre maner of wayes. The first, that we haue fully obtained to be righteous thereby: secondly, it is a sure gage of our immortalitie: thirdly, that if we be in dede truely partakers of his resurrection, we rise now in this present worlde into a newe kind of life,

¶

The benefi-
ce & vertue
of Christs
resurrection
standeth in
thre pointes
Rom. 4, 6.
1. Cor. 15.

life, whereby we serue God onely, and
leade our liues agreable to his will

M. Let vs go for warde to the rest.

C. He ascended vp into heauen.

M. went Christ vp into heauen in
suche sorte y he is no longer in y earth?

C. Yea, for when he had performed
wholy all things that were enioyned
him by the commādement of his Fa-
ther, & had accomplished al that was
necessarie for our saluation, it was not
nedefull that he shulde remaine any
longer in the worlde.

M. what profite haue we by his ascen-
sion?

C. we receiue double profite thereby:
for since that our Sauour Christ is en-
tered into heauen in our name, euen in
like maner as he came downe from
thence for our sakes, he hathe thereby
made an opē entrie into the same place
for vs, giuing with all an assured know-
ledge, that the gate of heauen is now
open to receiue vs, which was before
shut through our sinnes. The seconde
profite is, that he appeareth in the sight

of

12. Son-
day.

Christ as-
cended in
to heauen.

The profite
of Christs
ascension
standeth in
two pointes

THE ARTICLES

30

Rom. 8.
Hebr. 7.
1. Ioh. 2.

of God the Father to make intercession for vs, and to be our aduocate to make answer for vs.

M. But is our Sauour Christ so ascended into heauen, that he is no more here with vs?

Math. 28.

C. No not so: for he him selfe promisseth contrarie: that is, y he wil be present with vs vnto the worldes end.

M. Is it ment of his bodilie presence, that he maketh promise so to continue with vs?

Luk. 24.
A&c. 1.

C. No verely: for it is another matter to speake of his body which was taken vp into heauen, & of his power, which is spred abroad throughout y whole worlde.

M. Declare the meaning of this sentence, He sitteth at the right hand of God the Father.

Math. 28.

C. The vnderstanding of that is, that he hath receiued into his handes the gouernace of heauen and earth, whereby he is King and ruler ouer all,

M. what signifieth this worde, right hand, & the sitting at the right hand?

C. It is a

C. I
ch
ar
fu
th
M. T
rel
ke
the
po
nan
C. E
M. G
C. Fr
quic
wil
him
gem
M. Se
be in
that b
aliue
since
men,
C. Sai
quest

C. It is a similitude, or a maner of spea-
che borrowed of earthlie Princes, w^h
are wonte to place on their right side,
suche as they substitute next vnder
them, to rule in their name.

To sit at the
right hand
of God.

M. Then thou meanest nothing els the-
reby, but that which saint Paul spea-
keth, that he was appointed head of
the Church, set in autoritie aboue all
powers, and that he hath receiued a
name or dignitie passing all other.

Ephes. 2.

Phil. 2.

C. Euen so it is.

M. Go forwarde to the residue.

C. Frō thence he wil come to iudge the
quicke and the dead: that is to say, he
wil come downe frō heauē, & shewe
himselfe visibly once againe in iud-
gement, as he was sene to ascend.

13. Son-
day.

M. Seing the iudgement of God shall
be in the end of the worlde, how may
that be which thou saist, Some shalbe
aliue, and other some shalbe dead,
since, it is a thing appointed vnto all
men, to die once?

Act. 1.
1. Cor. 15.
Hebr. 10.
1. Thes. 4.
Act. 1.

Hebr. 9.

C. Saint Paul maketh answer to this
question him selfe, saying, that they w^h

1. Cor. 15.
1. Thes. 4.

at that time shal be lefte aliue, shal be suddenly changed, to the end y their corruptible nature being abolished, they may be clothed w incorruption.

M. Thy meaning is then, that this change shalbe vnto the in stead of a death, in somuche as it shal abolish their former nature, and make them rise againe in a new state.

C. Trueth it is.

M. Do we receiue any comfort by this y our Sauour Christ wil come once to iudge the worlde?

Hebre. 9.

C. Yea verely, and that great: for we are taught certeinlie, that his comming at y time shalbe onely for our saluacion.

M. The there is no cause, why we shulde be afraid of the day of iudgement, or that we shuld tremble therefore.

Christ
shall iudge
vs, and an-
swer for vs.

C. No truely: forsomuche as we shal appeare before none other iudge but him, who is our aduocate, & hath taken vpon him to defend our cause.

14. Son-
day.

M. Let vs now come to the third parte.

C. That concerneth our faith in the he-
lie Ghost.

M. And

M. And to what purpose doth it serue vs?

C. It doeth vs to vnderstand, that euen as God hath redeemed vs, and saued vs in Iesus Christ, euen so it pleased him to make vs partakers of his redemption and saluation through his holie Spirit,

M. How so?

C. In like maner as the blood of Christ is the onely purgation of our soules: euen so the holie Ghost must sprinkle our consciences with the same to make them cleane.

The third
parte of the
Crede.
Of the ho-
lie Ghost &
his gistes.

1. Pet. 3.
1. Ioh. 3.
Psal. 51.

M. This nedeth a more euident declaration.

C. It is to say, that the Spirit of God, dwelling in our hearts, doeth make vs feelee the vertue of our Lord Iesus: for it is he that doth open the eyes of our heart to beholde Christes benefites towardes vs: he doeth seale them in our hearts: and this Spirit doeth also regenerate vs, and make vs new creatures, in suche sorte, that by his meanes we receiue all those gistes and

Rom. 5.

Ephes. 1.

C. i.

benefites, which be offered vnto vs in
Christ our Sauour.

15. Son-
day.

M. what followeth now next?

C. The fourth parte of our belief, whe-
re it is said, I beleue that there is an
holie vniuersal Church.

The fourt
parte which
is of the
Church.
what the
Church is.

M. what is the Church vniuersal?

C. It is the bodie and felowship of
them that beleue, whome God hath
ordiened and chossen vnto life euer-
lasting.

M. Is it necessarie that we beleue this
article?

C. Yea, vnles we minde to make Chri-
stes death of none effect, and ma-
ke all those things to no purpose,
which we haue rehearsed already:
for al Christs doings proue there is
a Church.

M. This is then thy saying, that all
hitherto hath bene declared, doeth
touche the cause, and ground of our
saluacion, in somuche as God hath
receiued vs into his fauour by the
meane of our Sauour Iesus Christ,
and hath stablished this grace in vs

For what
purpose
Christ suffe-
red death.

through

through his holie Spirit : but now the effect that commeth of all this, is declared vnto vs, to giue the more euident assurance thereof.

C. It is euen so.

M. What meanest thou by calling the Church holy?

C. I cal the Church holie in this sense, because that those, whome God hath chosen, he iustifieth and reformateth vnto holines and innocencie of life, to make his glorie to shine in them: & also our Sauiour Christ hath sanctified his Church, which he redeemed, to the end it might be glorious and without spot.

Rom. 8.
Ephes. 4.

Ephes. 5.

M. What meaneth this worde, Catholicke, or vniuersal?

C. It serueth to put vs in remembrance, that as there is but one head of the faithful, euen so it behoueth them to be knit together in one bodie, so that there be not diuers Churches, but one Church onely, dispersed throughout the whole worlde.

The meaning of this worde Catholicke,
1. Cor. 12.
Ephes. 4.

The communion of the faithful.

M. Declare as touching the communi-

C. ij.

nion of Sainctes.

C. That clause is put to, for a more plaine declaration of the vnitie of the membres of Christs Church. Moreouer it doeth vs to vnderstand that all the benifites that Christ hath giuen to his Church, belong to the profite & saluacion of euerie faithful persone, for somuche as they haue all a communitie together.

16. Son- day. **M.** But is this holines of the Church now alredy perfect?

C. No verely: for it is in continual batel, so long as it is in this worlde, and laboreth alway vnder imperfection and infirmities, which shal neuer be cleane taken away, vntil it be altogether coupled to her head Christ, by whome it is perfectly sanctified.

Ephes. 5.

M. Is there none other way to knowe this Church, but by faith?

C. Yes verely: there is a Church which may be sene to y^e eye, for so muche as God hath giuen sure tokens, by the which we may knowe the same: but here in this place mencion is made

propre

propely of that Church which he hath chosen by his secrete election to euerlasting life: the which can not be perfectly discerned by our senses?

M. what is there more?

C. I beleue the remission of our sinnes.

M. what is the propre signification of this word Remission?

Touching
the forgiveness
of sin-
nes.

C. That God doeth freely forgeue all the sinnes of them, which beleue in him, in suche sorte, y they shal neuer be called to any account, to receiue any punishment therefore.

M. It is easy then to be gathered of this, that we do not merite by our owne satisfaction, that God shulde pardone our sinnes.

C. Ye say true: for our Sauior Christ hath made satisfaction by sustaining the paine due vnto the same: for we of our parte be not able to make any recompense to God, but of his meere liberaltie we obtaine this benifite freely.

M. wherefore doest thou make mention of remission of sinnes, immediately after that thou hast spoken of

C. iij

nion of Sainctes.

C. That claue is put to, for a more plaine declaration of the vnitie of the membres of Christs Church. Moreover it doeth vs to vnderstand that all the benifites that Christ hath giuen to his Church, belong to the profite & saluacion of euerie faithfull persone, for somuche as they haue all a communitie together.

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propo-

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C. That God doeth freely forgeue all the sinnes of them, which beleue in him, in suche sorte, y they shal neuer be called to any account, to receiue anye punishment therefore.

M. It is easy then to be gathered of this, that we do not merite by our owne satisfaction, that God shulde pardone our sinnes.

C. Ye say true: for our Sauior Christ hath made satisfaction by susteining the paine due vnto the same: for we of our parte be not able to make any recopense to God, but of his meere liberalitie we obtaine this benifite freely.

M. wherefore doest thou make mention of remission of sinnes, immediately after that thou hast spoken of

C. iij

There is no
remission
of sinnes
without the
bodie of the
Church.

Isai. 46.

Ezek. 13

Joel. 2.

Gen. 8-

3. Pet. 34

the Church?

C. Because that no man can receiue forgiveness of his sinnes, vnles he be ioyned in the fellowship of Gods people, and so continue in the vnitie of Christes bodie euen to the end, like a trewe membre of his Church.

M. By this saying then, without the Church there is nothing but hel, death, and damnacion.

C. That is most certeine: for all suche as do deuide them selues from the bodie of Christ, to breake the vnitie thereof by sectes, are vtterly destitute of all hope to enioye euerlasting life, whiles they kepe them selues so diuided.

17 Son- M. what foloweth more?
day.

C. The rising againe of the bodie, and life euerlasting.

Of our resurrection.

M. whereto scrueeth this article in our belief?

C. To teache that our felicitie consisteth not in anie thing vpon earth, the which knowledge may serue vs for two necessarie purposes. First, it

ser-

serueth to teache vs to passe through this transitorie worlde, as through a strāge countrey, setting not by earthlie things. Secondly, it putteth vs in comfort, that althogh as yet we do not fully enioye the frute of that grace, which our Lord God hath freely giuen vs in Christ, that yet, we ought not to be discouraged, but patiently to waite for him vnto the time that he shal appeare.

M. what shalbe the maner of our resurrection?

C. All they which be dead before that time, shal then take their owne bodies againe vnto them: howbeit they shalbe of a nother sorte: that is, they shalbe no more subiect to death or corruption: and yet notwithstanding they shalbe of the self same nature & substance as before: and suche as shal then remaine aliue, God wil raise the vp merueilously, & suddenly change their bodies, in the twinkling of an eye, as we haue said before. 1. Cor. 15.

M. Shal not the wicked be aswel par-

Matt. 23.
Ioh. 5.

takers of this resurrectiō, as y^e faithfull
C. Yes verely: but they shal be in con-
dicion farre vnlike: for the faithfull
shal rise agane to euerlasting ioye and
saluacion, and the other to euerlasting
death, and damnacion.

M. wherefore is there mention made
of life euerlasting, and not of hel?

C. Because the Crede is a brief summe
of our faith, conteining, in as few
wordes as can be, that that belongeth
peculiarly to comfort the consciences
of Gods faithfull: therefore Gods be-
nefites which he freely bestoweth vpo
his people, be rehearsed onely, with-
out any mencion of the wicked, who
are cleane shut out of his kingdome.

18. Son-
day.

M. Since we haue y^e foundation where-
upon our faith is buylded, we may wel
gather hereof, what is the right faith.

whata thiſg
liuelie faith
is.

C. Yea verely: that is to say, it is a sure
persuasion and a stedfast knowledge
of Gods tender loue towards vs, ac-
cording as he hath plainly vttered
in his Gospel, y^e he wil be bothe a Fa-
ther, and a Sauour vnto vs, through
the

the meanes of Iesus Christ.

M. Doeth faith stand in our power?
ether is it a free gift of God?

C. The Scripture teacheth vs, that it is a
special gift of the holie Ghost, and ve-
ry experience doth also confirme
the same.

M. How so?

C. For the feblenes of our wittes is su-
che, that we can by no meanes attaine
vnto the spiritual wisdom of God,
the which is reueiled vnto vs by faith:
and our hearts are naturally inclined
to a certeine distrust, or at least a vay-
ne trust. ether in our selues, or in other
creatures: but what time Gods Spirit
hathe lightned our heartes, and ma-
de vs able to vnderstand Gods wil,
(the which thing we can not attaine
otherwise) then doeth he arme vs also
with a steadfast confidēce in his good-
nes, Sealing the promises of Saluacion
in our hearts.

M. what profite cōmeth to vs through
this faith, when we haue it?

C. It doeth iustifie vs before God, and

The holie
Ghost do-
eth lighten
our mindes.

This faith
maketh vs
sure of our
righteous-
nes.

IRREGU PAGINA

REGULAR
NATION

takers of this resurrectiō, as y^e faithfull
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Matt. 25.
 Ioh. 5.

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The holie
Ghost do-
eth lighten
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This faith
maketh vs
sure of our
righteous-
nes.

Maketh vs inheritours of euerlasting life.

M. Is not a man then iustified through good workes, if he liue holily, and in the obedience of Gods wil?

C. If anyman were so perfect before God, he might worthely be called righteous, but for so much as we are all wretched sinners in the sight of God, we are driuen to seke elsewhere for a worthines to make answer for vs to Gods iudgement.

19. Son-day.

M. But be all our workes so disproued that they can merite nothing at all for vs before God?

C. First, all suche workes as we do of our selues, by our nature, are vtterly corrupt: whereof it followeth necessarily, that they can not please God, but rather do prouoke his wrath, and he condemneth them euerie one.

M. This is then thy saying that vnto y tyme that God hath receiued vs to mercie, and regenerate vs by his Spirit, we can do nothing but sinne: euen as an euil tre can bring forth no fruite, but

All mans
workes be
damnable
vntil they
be regenerat
through
Gods Spi-
rite.

Matth. 7.

ie, but that that is euil.

C. Euen so it is, for althogh our workes make a faire shewe to mans sight, yet they are wicked before God, so long as the heart is nought, vnto the which God chiefly hath respect.

M. Hereby then thou doest conclude, that it lieth not in our power to preuent God with our merites, and so to prouoke him to loue vs, but muche rather we thereby do stirre him to be more and more angrie against vs.

C. Yea surely: and therefore I say, that without anie consideratiō of our owne workes, he doeth receiue vs into his fauour, of his bountifull mercie, through the merites of our Sauour Christ, accounting his righteousnes to be ours, and for his sake imputeth not our fautes vnto vs. Tit. 3.

M. what meanest thou then, that a man is iustified by faith?

C. For as muche as through beleuing, that is, receiuing with an assurance of the heart, the promises of the Gospel, we entre into possession of

this rightousnes.

M. This is then thy meaning, that as God doeth offre righteousnes vnto vs by his Gospel, so the onelic way to receiue it, is faith.

C. So I meane.

20. Son-
day.

The good
workes
which pro-
cede onely
of faith.

M. Wel then, after that God hath receiued vs into his fauour, be not y^e workes, which we do by the verue of his Spirit, acceptable vnto him?

C. Yes verely, because he doeth of his free goodnes so accept them, and not because their worthines doeth deserue so to be esteemed.

M. How is it that they be not worthie of them selues to be accepted, since they procede of the holie Ghost?

C. Because there is mixed some filth through the infirmitie of the flesh, whereby they are defiled.

The way to
do good
workes
which
please God.

M. By what meanes then are they made acceptable vnto God?

C. By faith onely, whereby a man is assured in his consciēce, that God will not streitly examine his workes, nor trie them by the sharpe rigour of his
iustice

iustice: but that he wil hide the vnperfectnes and the vncleane spottes that be in them, with the purenes of our Sauour Christ, and so accounte them as perfect.

M. May we saye then that a Christian is iustified by his workes, after that God hath called him, or that he doeth merite through them Gods fauour to the procurement of life euerlasting?

C. No verely: but rather it is said that Psal. 144. no mā liuing shal be iustified in Gods sight: and therefore we must praye, that he do not entre into iudgement with vs.

M. Thou meanest not hereby that the good dedes of the faithful are vnprofitable.

C. I meane nothing lesse: for God promiseth to reward the n largely, bothe in this worlde and in the life to come: and yet this notwithstanding, those rewardes of God be not giuen for our worthy deserts, but onely because it pleaseth God of his goodnes to loue vs freely, and so to couer and

A right
faith is ne-
uer idle
what it is to
beleue in
Christ.

36

THE ARTICLES

forget our fautes, y he wil neuer call them any more to remembrance.

M. May we be iust without good wor-
kes?

C. That is not possible, for to beleue in
Christ is as muche to say, as to receiue
Christ in suche sorte, as he doeth giue
him self vnto vs: now this is an eu-
ident thing, that Christ doeth not on-
ly promise to deliuer vs from death, &
to restore vnto vs the fauour of God
his Father through the onelie merites
of his innocencie, but also he pro-
miseth to make vs new creatures by
his holy Spirit, to the end y we shal-
leade an holie conuersacion in all
good workes, so that these must be
ioyned together, except we wolde di-
uide Christ from him selfe.

M. Then I se, that it is so farre from
the office of faith to make men despi-
sers of good dedes, that it is the verie
rote, whence all good workes do spring.

C. It is most certeine: and for this cause
the doctrine of the Gospel doeth con-
sist in these two pointes, faith and re-

pentance.

The effect
of the Gos-
pel is faith
and repen-
tance.

pentance.

M. what maner of thing is Repen-
tance.

C. It is y^e hatred of sinne, & loue of iusti-
ce proceeding of y^e feare of God, which
bringerh vs to y^e forsakig of our selues
& to the mortifying of our flesh, y^e we
may giue our selues to be gouerned
by the Spirit, in the seruice of God.

M. This then was the seconde mem-
bre in the diuision, which we made at
the beginning concerning a Christen
mans life.

C. Yea verely: and we haue said also,
that the very right and allowable ser-
uice of God doeth consist in obey-
ing his wil.

M. why so?

C. Because he wil not be serued after
our fantasie, but after his owne plea-
sure.

M. what rules hathe he giuen vnto vs,
to leade our life by.

C. His Law.

M. what things doeth it conteine?

C. It is diuided into two partes, whereof

12. Son-
day.
what repen-
tance is.

wherein the
right ser-
uing of God
standeth.

The Law
hathe two
partes.

the first doeth conteine foure commandements, the seconde containeth six, so that there be ten in the whole.
M. who hath made this diuision thereof?

Leu. 19.
 Deut. 6.

Exod. 34.
 Deut. 10.

The effect
 of the first
 table.

The effect
 of the se.
 conde table.

22. Son-
 day.

The first
 commande-
 ment.
 Exod. 20.
 Deut. 5.

C. God him self: who also gaue it written in two tables vnto Moses, saying, that the whole was reduced into ten sentences.

M. what is the content of y first table?

C. It containeth the maner of the true worship of God.

M. what is contained in y second table?

C. How we ought to behaue our selues towards our neighbours, and what ductie we owe vnto them.

M. Rehearse the first commandement.

C. Hearken, and take heede Israel. I am y Lord thy God: which haue brought thee out of the land of Egypt, from the house of boudage: thou shalt haue none other gods before my face.

M. Declare the meaning hereof.

C. In the beginning he vseth, as it were, an introductiō to the whole Law. For he doeth challenge here vnto him self

first

first authoritie to commande, naming him self Euerlasting, and the Creator of the worlde: and againe after, he calleth him self our God, to make vs highly to esteeme his doctrine: for if y^e he be our Sauour, it is good reason that we be also his obedient people.

M. But that which followeth after, touching the deliuerance from the bondage of Egypt, is it not referred peculiarly to the people of Israel?

C. Yes verely, as concerning the bodie: howbeit it belongeth also indifferently vnto vs all, in somuche as he hath deliuered our soules from the spiritual captiuite of sinne, and from the tyrannie of the deuil.

what signifieth the deliuerance out of Egypt.

M. why doeth he make mencion of this in the beginning of his Lawe?

C. To put vs in remembrance, how greatly we are bounde to obey his good pleasure, and what vnkindenes it is to do the contrarie.

M. what requireth he in this first commandement?

The summe of the first commandement.

C. To reserue vnto him onely his whole

D. i.

honour, not giuing any parte thereof to anie other.

M. what is his due honour?

The honour
that is due
to God alſe.

C. To worship him, to put our whole trust in him, to call vpon him, and ſuche other like, which be attributed onely vnto his maiestie.

M. wherefore ſaith he, before my face?

C. For ſo muche as he ſeeth and knoweth all things, and iudgeth the ſecret thoughts of mens hearts, he ſignifieth vnto vs, that he doeth not require onely that in outward profelſion, but that vnfaignedly from the bottome of our heartes we do take him for our onely God.

M. Rehearſe the ſecond commandment.

23. Son-
day.

The ſecond
commandment touching
images and the
worſhipping
of them.

C. Thou ſhalt make thee no graven image, nether anie ſimilitude of things, y are in heauen aboue, nether that are in the earth beneth, nor that are in the waters beneath the earth: thou ſhalt not bowe downe to the, nether ſerue the.

M. Doeth he vtterly forbid the making of anie images?

C. No: but he doeth forbid expreſſly
other

ether to make anie image to represent God, ether to worship him thereby.

M. wherefore are we forbiddin to represent God in anie visible image?

C. Because there is no comparison betuene him that is an euerlasting Spirit, incomprehensible, and a material bodie, mortale, corruptible and visible.

Deut. 4.
113-41.
A2. 17.
Rom. 6.

M. Thy minde is then that he doeth great dishonour to Gods maiestie, that goeth about to represent him in suche sorte.

G. Yea verely.

M. what maner of adoration is here condemned?

C. we are forbidden here to come before anie image to make our prayers, or to bowe our knee before it, or to make anie other signe of reuerence, as thogh God did there shewe himself by them.

Of honour
forbidden to
images.

M. This is not then to be taken, as thogh all keruinge or painting of images were vtterly prohibited, but alonely to make images, ether to

C. ii.

seke or to honor God in them, or to abuse them vnto anie kinde of superstition or idolatrie.

C. It is euen so.

M. For what purpose was this commandement geuen?

C. That as in the first commandement God sheweth him selfe to be himselfe alone, whom we ought to worship and honour, euen so now he sheweth the right kinde of worship to withdrawe vs from all superstitious and carnal imaginations.

24. Son-
day.

M. Go forthe.

C. He ioyneth vnto it a threatning, that he is the Eternal, our God, ielous, visiting the iniquitie of y^e fathers in their children, vpon the thirde and fourth generation of suche as do hate him.

M. wherefore doth he make mention of his might?

C. To signifie that he is of sufficient power to mainteine his honour.

M. what meaneth he by speaking of ielousie?

C. That he can not abide a companion
with

with him: for euen as he hath of his vnspeakeable goodnes freely giuen him self vnto vs, euen so he wil that we become altogether his: and this is the chastitie of our soules, that they be dedicated vnto him, and kept holy for him: as contrariwise, it is a spiritual whoredome, if they be withdrawen from him to anie kinde of idolatrie, or supersticion.

M. How ought this to be taken, that he punisheth the transgressions of the fathers in their children? Touching
spiritual
whoredome

C. To perce our hearts more depely with the terrour of his wrath, who doeth not onely threaten to punish the offenders, but also their posteritie after them

M. what? is not this contrarie vnto the righteousness of God, to punish the one for the others faute?

C. If we consider the state of man, the question is sone answered: for we are euerie one of vs by nature vnder the curse of God, so that we can not finde faute with God, when he leaueth vs in How God
punisheth
the Fathers
wickednes
in the child

this state. And as he sheweth his fauour towards his seruantes, when he doeth blesse there posteritie, so doeth he shewe his vengeance towards the wicked, when he suffereth their offspring to continue in their cursed state.

M. what saith he more?

C. To the end he might stirre vs also with tender loue, he saith moreover, that he sheweth forthe his abundant mercie vnto the thousand discent of suche as loue him and kepe his commandementes.

M. Doeth he meane, that the obedience of a faithfull man shal be sufficient to saue his posteritie, althogh it be wicked?

C. No but that he wil in suche sorte shewe forthe his goodnes towards the faithfull, that for the fauour he beareth vnto them, he wil also be known vnto their children, not onely minding to prosper them here in things of this worlde, but to sanctifie them also with the giftes of his Spirit, whereby they may become obedient to his wil.

M. But

How God
sheweth
mercie to
thousand
generations

M. But this semeth not alwayes so.

C. No: for as the Lord doeth reserue this Rom. 6.
libertie to himself alwayes, to shewe
mercie vnto the children of the wic-
ked, so on the other part he hathe not
so bound his grace to the children of
the faithful, but y he may at his plea-
sure reiect whome he wil: yet not-
withstanding he doeth in suche wise
ordre these things, that all men may
easily se, that he hathe not made this
louing promes for nought.

M. wherefore doeth he rehearse here in
the promes to a thousand discentes,
whereas in the threatning he made
mencion but of thre or foure?

C. To signifie, that God is alwayes
more readie to vse gentilnes and fa-
uour, then roughnes or regour, accor-
ding as he saith of him self, that he
is readie to shewe mercie, and slowe
vnto anger. Exod. 34.
Nomb. 14.
Psal. 103.

M. Let vs come to the thirde comman- 25. Son-
dement. day.

C. Thou shalt not take the Name of The 3. com-
the Lord thy God in vaine. mandement.

C. iij.

Of othes,

M. What is the vnderstanding thereof?

C. He doeth not onely forbid to abuse and blaspheme the blessed Name of God by periurie, but forbiddeth as wel all vaine and superfluous othes.

M. May a man then sweare lawfully at any time?

C. Yea verely, when ther is iust occasion, that is to say, to mainteine the trueth, when the time shal require, & likewise to kepe brotherlie charitie among vs.

M. Doeth he disproue no othes, but suche as are made to the hinderance of Gods honour?

C. In one kind of othe he teacheth vs a general rule, that we neuer vse the Name of God, but in feare and humblenes, to glorifie his Name. For euery as it is holie, and of most worthe price, so it behoueth vs to take diligence, that we do not in suche sorte name it, that either we may seme to passe lightly of it our selues, or giue to other occasion to haue in it smale reuerence.

with what
reuerence
we shulde
name God.

M. How

M. How shal this be?

C. If we do nether thinke nor speake of God, nor of his workes, but with al reuerence and honour.

M. what foloweth?

C. A threatning, that he wil not holde him innocent, that taketh his Name in vaine.

M. Seing that God pronounceth threateningly in other places in a generalitie, that he wil punish all transgressors, what vehemencie is ther besides in these wordes?

C. He doeth expresly declare hereby, in how great estimacion he hath the honour of his Name, for somuche as he sayeth euidently, that he can not abide, that any man do despise it, to the intent that we might reuerence it the more.

M. Let vs come to the fourth commandement.

C. Reméber to kepe holie the Sabboth day: six dayes shalt thou labour, and do all thy worke: but the seuenth day is the rest of the Lord thy God: thou

26. Son-
day.

The 4. com-
mandiment.

shalt do no worke in it, nether thou, nor thy sonne, nor thy daughter, nether thy seruāt, nor thine handmaide, nor thine ox: nor asse, nether y^e stranger that is within thy gates: for in six dayes God maid heauen and earth, & all that is in them, and the seuenth daye he rested: wherefore he hatho blessed the day of reste, & hatho maid it holie to him selfe.

M. Doeth God command to labour six dayes, and rest the seuenth?

C. No, not precisely: but he doeth giue men leaue to trauel six dayes, & maketh a restraint onely of the seuenth, in the which he forbiddeth to labour?

M. Are we then bounde by Gods commandement to refrane one day in the weke from all maner of labour?

C. This commandement hatho a certeine special consideration in it: for as touching the obseruation of bodilie rest, it belongeth to the ceremonial law, which was abolished at the coming of Christ.

M. Saist thou then that this commande-
ment

ment belongeth peculiarly vnto the Iewes and that God did giue it onely for the time of the olde Testament?

C. Yea verely, as touching the ceremonie thereof.

M. why then, is there any other thing contained in it besides the ceremonie?

C. There be thre considerations, why this commandement was giuen.

Thre considerations for the which the Sabbath day was ordered.

M. wht are they?

C. The first is, that it might be a figure to represent our spiritual rest. The seconde, for a comelie ordre to be vsed in the Church. And thiidly, for the refreshing of seruantes.

M. what is spiritual rest?

C. That we cease to do our owne workes, that the Lorde may bring forth his workes in vs

M. How may we thus rest;

C. By mortifying our flesh and subduing the inordinate affections of our nature, to the end that Gods Spirit may beare rule in vs.

M. Are we bound to this rest but one day in the weke?

The spiri-
tual Sab-
bath conti-
nual.

C. Yes, continually : so that when we haue once begonne to entre into it, we must go on forwarde whilest our life lasteth.

M. why is there but one day appointed to represent vnto vs a thing that dureth our whole life?

C. It is not necessarie that the figure do resemble in all pointes the thing it is ordeined to represent : it is sufficient, if they be like in some pointes.

M. wherefore was the seuenth day appointed rather then any other?

The nom-
bre of seuen

C. The nombre of seuen doeth signifie perfection in the Scripture: wherefore the seuenth day was moſte mete to set out vnto vs a thing that shal de ſtil continue : moreouer it putteth vs in remembrance : that our ſpiritual reſt is but begonne in this life, nether ſhal it be perfect vntil we departe this worlde.

27. Son-
day.

M. what is ment by that, which our Lord alledgeth here, ſaying, that it be- houeth vs to reſt, for ſomuche as he hath done the ſame?

C. when

C. When God had created all his workes in six dayes, he appointed the seventh to the consideration of his workes. And to the intent we might be the more stirred thereto, he setteth forth his owne example vnto vs, because there is nothing so muche to be desired, as to become like vnto him.

M. Must we then daily meditate the workes of God? or is it ynough to haue minde of the one day in the weke?

C. Our duetie is to be exercised daily therein: but for our weaknes sake there is one certeine day appointed. And this is that politicke ordre, whereof I spake.

M. what ordre then is to be obserued that day?

C. That the people come together, and giue diligēt eare to y^e worde of God, vse commune prayers, and make profession of their faith and religion.

M. what meanest thou by saying, that it was partely ordeined for the ease of seruantes?

CT. that they which be vnder the power of

we are
bound to
praise God
continually
in his workes

As touching
politicke
ordre for
dayes.

er of others, might be released somewhat of their labours, the which thing also serueth to the furtherance of the commune welth, for so much as euerie man hath iust cause to be readyer, willingly to trauel y other six dayes, when they consider, that they may take their rest in the seueneth.

Coloss. 2.

M. Let vs now se how this commandement belongeth vnto vs.

The ceremonial Sabbath is ended.

C. As touching the ceremonie therof, it is abolished: for we haue the accomplishment thereof in Christ.

M. How so?

Rom. 6.

C. For our olde man is now crucified by the vertue of his death: & through his resurrection we are raised againe into a newnes of life.

M. what is there then in this commandement, that concerneth vs?

C. we are bounde to obserue the politicke ordre appointed in the Church, for the hearing of Gods worde, for comming together to make commune prayers, and for the right vse of the Sacraments.

M. And

M. And doeth the figure profit vs no more?

C. Yes verely: for it leađeth vs to the trueth of that thing, whereof y^e Sabbath day is a figure: which is, that we being made the true membres of Christ, ought to cease from our owne workes & commit our selues wholly vnto Gods gouernance.

M. Let vs come now to the seconde table.

C. Honour thy father and thy mother.

M. what doest thou meane by this worde, Honour?

C. That children vse humble obedience towards their father and mother, bearing a reuerent minde towards them, readie to assise & aide them. and willing to do after their commandementes, according to their duetie.

M. Proceede.

C. God ioyned also a promes to this commandement, saying, That thy dayes may be prolonged vpon the land, w^{ch} the Lord thy God hathe giuen thee.

M. what is the meaning of this promes?

28. Son-day.

The 5. commandement.

what honour is due to our superiours.

C. That God wil indue them with a long life, which haue their father and mother in due reuerence.

M. How commeth it to passe, that God promiseth man to prolong his life (as if it were a special benifite) since this life present is so ful of miserie?

A long life.

C. Thogh our life be neuer so ful of wretchednes, yet it is the blessing of God vnto the faithfull, at the least for this one cause, that it is a token of his Fatherlie fauour, in y he nourisheth them here and preserueth them.

M. May a man gather of the contrarie parte, that he, who leueth not manie yerres, is accursed of God?

C. No, but rather it cometh to passe manie times, that our Lord taketh them sonest of al out of this worlde, whome he loueth moste dearly.

M. In doing thus, it semeth that he kepeth not alwayes promise.

Benefites of this worlde are promised with condition.

C. What promes soeuer God maketh vs, touching y benefites of this worlde, we oght to take it with this condition, so farforthe as it shal be expedient

dient for the health of our soule: for it were a contrarie ordre, not to haue chief regarde of the soule.

M. And what is to be said of them y be disobedient vnto father and mother?

C. God wil not onely punish them with euerlasting paine in the day of iudgement, but he wil execute his vengeance also on their bodies here in this worlde, either by shortning their life, either punishing them by a shameful death, or some other waies.

M. Doeth not God speake expressely of the land of Canaan in this promise?

C. Yes, as touching the children of Israel: but we must now take it in a more general signification, so that in so much as the whole earth is y Lords, we ought to acknowledge, that what countrey soeuer we do inhabite, God hath giuen vnto vs the same for a dwelling place.

M. Is there nothing els to be vnderstand in this commandement?

C. Thogh no mencion be made in it expressly, but of the father and mother,

E. i.

The punishment of children which disobey their parents.

Psal. 24.
Psal. 88.
Psal. 115.

yet we must vnderstand in them all magistrates, and superiours: for so muche as there is one maner of consideration of them all.

M. what is that?

Rom. 13

29. Son-
day.

C. Because God hath giuen vnto them preeminence: for there is none autoritie of parentes, of princes, or magistrates, or mastres, nether any other office or title of preeminence, but such as God hath ordeined.

M. Rehearse the sixt commandement.

C. Thou shalt not kil.

M. Is there nothing forbidden here but open murther?

C. Yes verely: for considering that it is God who giueth this in commandement, he doeth not onely giue vs a Law to restraine our outwarde dedes, but principally to bridle the affections of our minde.

M. Thy meaning is then, that there is a certeine kinde of murther, lying priuely in the heart, the which is forbidden here of God.

C. It is euen so: for hatred or rancour, & all de-

all desire to do hurt vnto our neighbour is murthre before God.

M. Is it ynough then, if we beare no hatred nor malice to wardes any man?

C. No: for in that that God cōdemneth hatred, it is to be vnderstand also, y^e he requireth of vs to loue all men vnfeignedly, procuring their welth.

The 7. commandemēt.

M. what is the seuenth cōmandement?

C. Thou shalt not commit adulterie.

M. what is the effect of this commandement?

All whoredome is accursed.

C. All whoredome is declared to be accursed of God, and therefore it be-
houeth vs to refraine from it, except we wil prouoke his wrath against vs.

M. Is there none other thing required in this commandement?

C. we must alwayes haue regarde to y^e lawmaker, who considereth not onely the outwarde worke, but rather the affection of the heart.

The minde of the law-maker is to be considered.

M. what is there more required?

C. For so much as our bodies, and soules are the temples of the holie Spirit, that we kepe them in all purenes: and

1. Cor. 3.
2. Cor. 6.

therefore we must not onely be chaste as touching the carnal act, but also in heart, wordes and behauour, so that there must be no parte in vs defiled or vnchaste

30. Son-day.

The 8. commandemēt.

M. Go on to the eight commandement.

C. Thou shalt not steale.

M. Doeth this commandement forbid onely suche robberies, as be punished by commune lawes, either doeth it reache any further?

Of theste.

C. This commandement reacheth vnto all vnlawful and deceiuable occupations, whereby we plucke vnto vs any parte of our neighbours substance, whether it be by violencie, by fraude, or by any other meanes, that God hathe not allowed by his worde.

M. Is it ynough if a man refraine from the dede doing, either is it forbidden also to desire any suche thing?

Of inwardeste.

C. We must alwayes haue a consideration, that God was the maker of this law, who, forsomuche as he is a Spirit, hathe not onely regarde to robberies that be committed in dede, but he con-

sidereth

Considereth aswell our secret enterprises,
our deuises, and purposes, and the de-
sires of our mindes, to come by riches
through our neighbours losse.

M. what behoueth it vs then to do?

C. we are bounde to do our endeouour,
that euery man may haue his due and
right.

M. what is the ninth commandement?

The 9. com-
mandement.

C. Thou shalt not beare false witnes a-
gainst thy neighbour.

M. Doeth God forbid in this comman-
demēt opē periurie before a iudge on-
ly? either are we charged to make no
lie to ŷ disprofit of our neighbours?

C. Vnder one kinde he giueth a general
doctrine: meaning, that we may not
speake any thing to the reproche of
our neighbour falsly, and that we may
in no wise backebite him or make lies
of him, whereby he might susteine
losse in his goods, or be hindered in
his good name.

A general
doctrine
touching
othes.

M. wherefore doeth he speake expressly
of open periuries?

C. To the intent ŷ we might the more

After custome
scander and
lying, there
followeth
shortely
open periu-
rie.

earnestly detest this vice of bakebi-
ting, and lying, signifying vnto vs
withall, that whosoever doeth accu-
stome him self to speake sclanderous-
ly of his neighbour, or to make any
lye to his hinderance priuely, he wil
not be ashamed shortly after, to for-
swear him selfe openly.

M. Be sclanderous and lying wordes
forbidden here alone? ether be we al-
so restrained from all euil thinking?

That which
is ill to be
done before
men, is ill to
be thought
before God.

C. Aswel the one as the other, by the
reason which we haue already alled-
ged: for that that is euil in the doing
before men, is as euil to be willed or
thought before God.

M. Declare this in fewe wordes.

C. we are taught by this commande-
ment, not to iudge euil, or to speake
any wordes that sound to the repro-
che of others, but rather to haue a
good opinion of our neighbours, and
to mainteine their good fame, so far-
re forth as the trueth wil beare vs.

31. Son-
day.

The 10. co-
mandement

M. Let vs come now to the laste com-
mandement.

C. Thou

C. Thou shalt not couet thy neighbours house: nether shalt y^e couet thy neighbours wife, nor his mā seruant nor his maide, nor his oxe nor his asie, nether any thing that is thy neighbours.

M. Seing the whole Law is spiritual (as thou hast said) & forsomuche as euerie one of the other commandements were ordeined, as wel to correct y^e rebellious affections of the heart, as to gouerne y^e outward doings: it appeareth y^e this cōmandemēt is superfluous

C. In the other commandementes God wolde suppress our wil & affections, but here in this he vtterly inhibiteth all euil thoughts, light mocions, suddē affections, yea, thogh we neuer fully purpose them, nether consent willingly to do them.

M. Saist thou then, that the least mocion or tentacion that can entre into y^e thought of a faithful mā, is siene, thogh he ltriuē against it, and wil not by any meanes consent vnto it?

C. It is certeine, that all euil thoughts and mocions do procede out of our

E. iiij.

Euery euil
motion is
a sinne.

corrupt nature: whereof I conclude that the lustes which do kindle or stirre vp mans heart to do amisse, though he neuer consent to do the thing, be neuertheles directly against this commandement.

M. This is then briefly thy saying, that as euil lustes, whereunto men consent and subiect them selues, are reprobued as sinne in the former commandementes: euen so by this commandement God requireth of vs suche perfection, that there may not so muche as one euil motion once entre into our hearts, the which might prouoke vs to do amisse.

C. Euen so I meane.

M. May we not now make abrief some of the whole Law?

The effect
of the whole
Law.
Matth 22.

C. Very easely: for the whole Law is comprehended in these two pointes: y^e one is, That we loue God with all our heart, with all our soule, and with our whole minde: the other is, that we loue our neighbour as our selfe.

M. What is concluded in y^e loue of God?

C. To

C. To loue him as our God: that we acknowledge and take him for our so-ueraine Lord, Master, Sauicour and Father: so that hereby our duetie is to loue him, to feare him, to honour him, to put our whole trust in him, and to obey him.

M. what doest thou meane by these wordes, with all our heart, all our soule, and our whole minde?

To loue God
with all our
heart.

C. It is, that we loue God with suche a zeale and feruent affection, that there may be in vs no desire, no wil, no thought, no indeuour contrarie vnto his loue.

M. what is the meaning of the seccnde point?

32. Son-
day.

D. As we be naturally inclired to loue our selues, and as this affection doeth passe all y rest: euen so our loue towards our neighbours ought in sueho sorte to beare rule in our hearts, that it shulde guide vs altogether, & shulde be a line and rule, thereby to order all our thoughts and dedes.

M. And whome meanest thou, when

thou sayst our neighbours?

C. I do not onely signifie our kinned, friends and suche other as be of our familiar acquaintance: but suche also as be strangers vnto vs, & more then that, our verie enemies.

M. How ar we bounde to them?

C. There is a bonde, whereby God hath tied all men together, which is holy and can not be broken by any mans malice.

M. Then thou wilt say, if any man hate vs, that cometh of him selfe: & yet by y very order which God him self hath appointed, he seafeth not to continue til our neighbour, and we are bounde euen so to take him.

C. So I meane.

M. Seing the Law requireth suche a perfect seruing of God, is not euerie Chrysten man bounde to frame his life after the same?

C. Yes truely: but we haue in vs so muche weaknes, that there is no man which fully doeth performe all that the Law requireth

No man can
fulfill the
law.

M. why

M. why? doeth God therefore require of vs suche an exquisite perfection, as we be not able to reache vnto?

C. God requireth nothing of vs, but y^e which we are bounde to do. But if we giue diligence to frame our liues to this rule set forth in the Law, then albeit we be farre from attaining vnto the perfection thereof, yet the Lord wil not lay to our charge our default.

M. Speakest thou generally of all men, or of the faithfull onely?

C. No man is able to begin to do the least point that the Law requireth, vntil he be regenerate through the Spirit of God. Moreouer, if it were possible to finde out any man, who were able to performe some parte of that: that the Law demandeth, it shulde not be ynough to discharge him before God: for the Lord pronounceth, y^e whosoever doeth not throughly accomplish euerie point contained in the Law, is accursed.

Deut. 27.
Gala. 3.

33. Son-
day.

M. Hereof we must nedes gather, that

To what vſe
the Law ſerueth
touching the
vniſaithful.
2. Cor. 3.

the Law hath two diſtinct offices, according as there be two ſortes of men. C. What elſe? for as touching them that beleue not, it ſerueth to none other purpoſe, but to reprove them, & to take from them all maner occaſion to excuſe them ſelues before God: & this is y, which S. Paul ſpeaketh, naming it the inſtrument of death and damnation. But as touching the faithfull, it ſerueth to another vſe.

M. To what?

To what
vſe the Law
ſerueth, as
touching
the faithfull

C. Firſt, the Law maketh it known vnto them, that they can not be iuſtified by their workes: and ſo by humbling them, it doeth ſtirre them to ſearch their ſaluacion in Chriſt. Secondly where as it requireth more then is poſſible for any man to do, it warneth them to pray vnto God, that he wold giue them ſtrength, and alſo doeth put them daily in remembrance of their fautes, to beate downe their pride. Thirdly, it ſerueth them in ſtead of a bridle, to holde them faſt in the feare of God.

M. Then

M. Then albeit for the time of this transitorie life, we neuer accomplish the Law: yet it is not to be thought a vaine thing, that it requireth of vs such a perfection: for thereby it setteth vp a marke vnto vs, to the end y^e we euerie one, according to the grace wherewith God hath indued vs, might continually with so much more seruient affection walke towar- des it, and studie dayly more & more to come vnto it.

C. So it is ment.

M. Haue we not a perfect rule of all righteousness set out in the Law?

C. Yes, so perfect, that God deman- deth none other thing of vs, then to folow it: and contrarie wise, God dis- alloweth and refuseth whatsoeuer man taketh in hand to do besides: for obe- dience is the onelie sacrifice, which he requireth.

M. To what purpose then doeth al tho- se monitions, declarations, exhorta- tions, and commandementes serue, & the Prophetes make and the Apostles?

Obedience
to the Law
is Gods on-
lie seruice
and the sa-
crifice that
he requireth
of vs.
1 Sam. 15.
Ierem. 17.

C. They are nothing els, but expofitions of the Law, which lead vs to the obedience of the Law, rather then drawe vs from it.

M. Yet it femeth that the Law doeth not fet out euerie mans particular vocation.

C. where as the Law of God prefcribeth y we ought to render vnto euerie man that, that is his due, we may right wel gather thereof, what euerie mans duetic is in his state and calling: further (as we haue already said) the residue of the Scripture maketh a more particulare and plaine declaration of the same: for y selfe same things, which God hathe in fewe wordes comprehended in these tables of his commandemēts: other partes of the Scripture do intreat here and there more at large.

34. Son-day.

The third point touching the true honour of God, is calling on him in our prayes.

M. Seing we haue now spoken sufficiently of the right seruing of God) y is to say, of obediēce to his wil) which is the second parte of the honour due vnto him, let vs treat now also the thirde

thirde point.

C. we haue said here before, that the thirde maner of honour which he demandeth of vs, is to cal vpon him, and to seke for helpe at his hand in all our nedes.

M. Doeſt thou meane, that we muſt call vpon him alone?

C. Yea: for he chalengeth this, as a peculiar honour due vnto his diuine maieſtie.

M. Since it is ſo, after what ſort is it lawfull for vs to require ſuccour at mans hand?

C. There is great difference betwene thoſe two things: for we call vpon the name of God, to proteſt that we loke for no helpe, but at his hand, hauing our whole affiance in him, and in none els: yet in the meane time we ſeke the helpe of man, ſo farforth as God giueth vs leaue, and as he hath lent them meanes to ſuccour vs.

M. Then to demande ſuccour of men is nothing at all contrarie to this, that

we are bounde to make our prayer only vnto God for helpe, for so much as we put not our trust in them, neither seke their succour, but so farre forth, as God hath ordeined them ministers, & bestowers of his goods to our necessitie and comfort.

C. Ye say wel: and in very dede, whatsoever benefite we receiue at any mans hand, we are bound so to take it, as if God himselfe did deliuer it vnto vs: for the trueth is, that it is he, who sendeth vs all those things by their hands.

M. Is it not then our duetie to giue thanks vnto men for their benefites, seeing the law of nature so teacheth?

C. Yes, and it wer for no more, but for that it hath pleased God to call them to suche honour, as to be the dealers, and distributors of his benefites: for God in so doing, doeth bind vs vnto them, and wil that we take the same thankfully at their hands.

M. It appeareth by this, that we may not call vpon Angels or Saintes departed

parted, for helpe.

C. It is certene: for touching Saintes departed, God hath not appointed vnto them any suche office, as to help vs. And as concerning his Angels, although he doeth vse them as ministers to serue for our health, yet is it not his wil that we shulde call vpon them for helpe, ether haue our refuge vnto them in tyme of nede.

Nether Angels nor Saintes departed are to be called vpon for any helpe.

M. Then whatsoeuer is not agreeable to the ordre which God hath set forth vnto vs, is repugnant vnto his wil.

C. I meane no lesse: for if so be we be not content with that ordre which God hath by his worde set forth vnto vs, it is a moste certeine token of infidelitie. Moreouer, if in stead of seeking vpon God alone for helpe in all our nedes, we shal haue recourse vnto Angels, or any other creatures, putting any parte of our confidence in them, we commit therein damnable idolatrie, by attributing vnto them that thing which ought to be peculie

An euident token of infidelitie.

F. j.

35. Son-
day.
Of prayer.

we must
pray with
an heartie
affection.

Psal. 145.
Psal. 29.

They are
curled of
God that
pray with-
out heartie
affection.

arly reserved vnto God.

M. Let vs come now to the right manner of prayer vnto God. Is it ynough to pray with the tongue, ether is a seruēt minde, and earnest affection of the heart also required?

C. The tongue is not alway necessarie in praying: but the vnderstanding and earnest affection are alwayes necessari-ly required.

M. How proue you that?

C. Forso muche as God is a Spirit, he requireth alwayes the heart: and as at all other tymes, so specially in tyme of prayer, whē we shewe our selues in his presence, and entre into communica-tion with him: and thereupon he maketh a restraint of his promise, saying, that he wil be at hande to heare onely all them which call vpo him in trueth: cōtrary wise he pronounceth all them accursed, which pray hypocritically, or without an earnest affection.

M. Then all suche prayers as be made onely with the mouth, be vnprofitable and to no vse.

C. They

C. They be not onely vnprofitable, but prouoke God to displeasure.

M. what maner of affection is required to make the prayer acceptable?

C. we must first of all haue suche a feeling of our pouertie and wretchednes, that we may perceiue an earnest vexacion and grief of minde, through the lothsomnes of sinne: we must also haue a feruent desire to obtaine grace at Gods hand, which desire must kindle our hearts, and ingender in vs a feruent prayer.

To pray for things which we feele not the necessitie thereof, is bothe vnprofitable, and also offendeth God.

M. Do these things procede of our nature? ether are they giuen vnto vs by the special goodnes of God?

C. God must worke herein: for we are of our selues dull, and without all lust to prayer: but the Spirit of God doeth stirre vp in our hearts suche sighs, as no tongue is able to expresse, and indueth our mindes with suche a zeale, & feruent affection, as God requireth in prayer.

Rom. 8.
Gal. 4.

M. Doeth this doctrine teach vs, that we ought not to dispose, and stirre vp

our selues to prayer?

C. Nothing lesse: but rather contrary-wise, so oft as we do feale our selues colde, and not disposed to prayer, we ought to make our supplication vnto the Lord, that it wolde please him to inflame vs with his Spirit, whereby we may be framed to prayer, with suche affection of minde as we ought to do.

M. As touching the vse of the tongue, thou doest not count it vtterly vnprofitable in making of prayers.

C. No: for the wordes, which the tongue vttereth, do many tymes helpe, stirre vp and confirme the minde, so that it is not so easely drawen from God. Moreouer forsomuche as the tongue is created of God for his glorie, aboue all other membres of the bodie: it is reason, that the tongue be employed by all meanes to that vse: finally the very feruent affection of y heart doeth many times through a vehement mocion, enforce the tongue to speake, though a man did not purpose

Gods spirit
is our onely
scolemaster
to teache vs
to pray.

The tongue
serueth to a
good vse in
the making
of our pray
ers.

purpose so to do

M. Since it is as thou saist, to what purpose is it to praye in a language that a man doeth not vnderstand?

C. It is a very mocking of God, and a superstitious hypocrisie.

M. when we make our prayers vnto God, do we it at all aduentures, without sure knowledge whether we shall obtaine any profite or not? ether ought we to be surely perswaded that our prayers wil be heard?

C. we must haue this euermore as a sure ground in all our prayers, that they shalbe accepted of God; and that we shal obtaine our request, so farforthe as it shalbe expedient and necessary for vs: whereupō saint Paul saith, that the right inuocation and praying vnto God, procedeth of faith. For if we haue not a sure trust in the mercie of God, it is vnpossible to make our prayer vnto him a right.

M. what sayest thou then of them which be in doubt, whether God will heare them or no?

To pray in a strange language is a mocking of God

1. Cor. 14.

36. Sunday.

Prayer must proceede of a sure confidence in Gods promise.

ROM. 10.

whosoener doubteth whether God heareth his praye, obteneit nothing.

Matth. 12.
Mark. 11.
Three things
make vs bol
de to ask of
God.

1. His pro-
mes.
Psal. 50. 91.
145.
Isa 30. 65.
Iere. 29.
Ioel 2.
Matth. 6.

2. His spirit

Rom. 8.

The media-
cion of
Christ his
own sonne
1. Tim. 2.
Heb. 4.
1. Ioh. 2.

C. Their prayers are vtterly voyd, seing
God hath made no promise to any su-
che prayers: for he saith, whatsoeuer
we shal aske, if we beleue, he wil grant
it vnto vs.

M. It remaineth to knowe, by what
meanes, and in whose name we may
come by this sure confidence to pre-
sent our selues before God, conside-
ring that we are vile sinners, and farre
vnworthie so to do.

C. First of all, we haue promises of God
whereupon we must stay our mindes,
without hauing any regarde of our
owne worthynes. Secondly (if we be
the children of God) he doeth incou-
rage vs, & push vs forward with his
holy Spirit, to come to him familiarly
as to our Father: and that we shulde
not be afraid to come before his glori-
ous maiestie (althogh we be but as po-
re wormes of the earth, and moste
wretched sinners) he hath giuen vnto
vs our Lord Iesus to be our Media-
tor, to the intent that we by y^e meane
of his merites, hauing recourse vnto
God.

God, might haue an assured trust to finde grace.

M. Doeſt thou meane it thus, that we may not call vpon God by prayer, vnles it be done in the name of our Sauiour Chriſt?

C. Yea: for we haue an expreſſe commandement ſo to do: and in ſo doing we haue a ſure promiſe, that through his interceſſion all our requests ſhall be granted vnto vs.

we may not pray, but in the name of our Sauiour Chriſt,
Ioh. 14.
1. Ioh. 2.
Ephes. 3.
Heb. 4.

M. It is not then a fooliſh preſumpcion, to preſent our ſelues boldly before God, ſince we haue Chriſt for our Advocate, and ſet him before vs, to the end that God may for his ſake accept bothe vs and our prayers.

Rom. 2.

C. No verely: for we make our prayers, as it were, by his owne mouth, for ſomuche as he him ſelf openeth the way for vs: and maketh our prayers to be heard: yea, and intreateth alſo continually for vs.

M. Let vs treat now of the ſubſtance of our prayers. Is it laſwul for vs to pray for all things that we fantaſie, ether

37. Son-day.

we may not
frame our
prayers ac-
cording to
our owne
fantasie, but
as Gods
worde tea-
cheth vs, &
his ho'y
Spirit direc-
teth vs.
Matt 6.

is there a certeine rule to praye?

C. If we shulde folow our owne fantasie in making our prayers, they shulde be very il framed. For we are so blinded, that we are not able to iudge what is mete to be prayed for: moreouer, all our desires are so inordinate, that it is expedient for vs to bridle them.

M. what is then to be done?

C. we must learne of God what is mete to be prayed for, seing he alone knoweth what is necessarie for vs: and that he leadeth vs, as it were, by the hand, so that we our owne selues do nothing but folowe.

M. what instruction hathe he giuen vs for prayer?

C. He hath taught vs sufficiently, how, and wherefore to pray, throughout the whole Scripture, but to the intent to bring vs to one certeine and sure marke: he hathe set forthe vnto vs one maner of prayer, wherein he hathe briefly comprehended all suche pointes as be mete or lawfull for vs to demande.

M. R.

M. Rehearse that forme of prayer.

C. It is the very same that our Lord Iesus taught his disciples to praye. For when they asked of him how they shulde pray, he answered that they shulde say on this wise.

Matt. 6.
Lu k. 11.

Our Father which art in heauen, hallowed be thy Name: Thy kingdome come: Thy wil be done euen in earth as it is in heauen: Giue vs this day our daylie breade: And forgiue vs our dettes, euen as we forgiue our detters: And lead vs not into tentacion, but deliuer vs from euil. For thyne is the kingdome, and the power, & the glorie for euer, So be it.

The faith-
ful prayer
which our
Lord him-
self taught
vs.

"our, sinnes"

M. For the more easie vnderstanding hereof, tel me how many articles be contained herein.

C. Six: whereof the thre first do concerne the glorie of God, without any consideration of our selues: the other thre touche vs properly, & concerne our wealth and profit.

The diuision
of the
Lords pray-
er.

M. why then, ought we to desire any thing of God. that bringeth no maner

of commoditie vnto our selues?

C. This is true, that God of his infinite goodnes, doeth dispose and ordre all things in suche sorte, that nothing can turne to y^e glorie of his Name, which is not also profitable vnto vs: so that when his Name is sanctified & honored, he maketh it redounde to our sanctification: and when his kingdome commeth, we are after a sorte partakers thereof: yet notwithstanding our duerie is at suche time as we aske these things, to haue onely regarde to his honour, without any consideratio to our selues, or to our owne commoditie and profite.

M. By thy saying then, though these thre first petitions are greatly profitable to vs, yet we may not make them for any other purpose, but onely to desire to haue God honored.

C. It is euen so: and likewise, albeit the thre last requestes be ordeined to pray for things expedient and necessarie for vs, yet euen in the also we ought most earnestly to seke Gods honour, so that
it must

It must be the cheif ende and marke whereunto all our wishings and desires be directed.

M. Let vs come now to the exposition 38. Son- of it : and before that we proceede any further, wherefore is God named here our Father, rather then by some other Name?

M. Since in tyme of prayer specially we ought to haue a stedfast assurance of Gods fauour in our consciēces, it pleaseth God to be called of vs by a name which soundeth nothing but all sweetness, bountie and mercifulnes, thereby to driue away all doubtfulnes, and feare, and to make vs conceiue a bolde courage to come familiarly into his presence.

In what sense we call God Father

M. May we then come boldly and familiarly vnto God, euen as a childe may vnto his father?

C. Yea, and with a great deale more assured confidence to obtaine whatsoever we shal desire : for if we being euil, cā not chose but giue vnto our children breade and meate when they

Mat. 7.

aske it, how mucheles can our heauenlie Father refuse to giue vs suche things as we haue need of, since he is not onely good, but the very soueraigne goodnes it selfe.

M. May we not proue sufficiently by this that God is named our Father, the same thing which we affirmed, touching Christ, that our prayer ought to be grounded vpon sure trust in his merites and intercession?

C. Yes certainly: for God doeth acknowledge vs none otherwise to be his children, but onely in somuche as we be the membres of his Sonne Christ.

M. wherefore doest thou not rather call God thy Father, then our Father, as it were in commune?

why we call
him our fa-
ther.

C. Euerie faithfull man may right well call God his Father particularly: but in this forme of prayer our Sauour Christ doeth teache vs to pray in commune, that we might remembre thereby, the duetie and charitie which we owe to our neighbours in our prayers, & to admonish vs, not to care onely for

ly for
M. wh
in he
C. It is
high
M. To
C. Th
pray
mind
natio
worlde
de ne
iudge
to ou
we m
hono
that v
much
him,
Mast
M. M
ticion
C. The
renou
prayse
like th

ly for our selues.

M. what meaneth this clause, which art in heauen?

C. It is as muche to say, as to name him high, mightie, and incomprehensible.

M. To what purpose serueth that?

C. That when we call vpon him by prayer, we might learne to lift vp our mindes, and to withdrawe our imagination frō thinking any thing of him worldelie or earthlie, and that we shulde not measure him by our fleshlie iudgement, and so make him subiect to our wil or appetite, but rather that we might with all hūblenes of minde honor his excellent maiestie, and also that we might haue occasion to put so muche the more our trust assuredly in him, considering that he is Lord and Master of all.

M. Make an exposition of the first petition.

C. The Name of God is his honour and renoume, whereby he is sanctified and prayed among men: therefore we desire that his glorie may be aduanced

39. Son⁹
day.

The first pe-
tition.

In what
sense we
wish the set-
ting forths
of Gods
glor.e.

The secon-
de petition
wherein the
kingdome
of God con-
sisteth.

The king-
dome of
Christ.

about all things and euery where.

M. Doeſt thou meane that this his glo-
rie may ether increaſe or diminish?

C. No verely, in it ſelfe: but the mea-
ning hereof is, that it may be knowne
as it ought to be, and that all the wor-
kes which God doeth, may appeare
vnto men to be glorious euen as they
be in very dede, ſo that he might by
all meanes be magnified.

M. what doeſt thou meane in the ſe-
conde, request, by the kingdome of
God?

C. This kingdome conſiſteth principal-
ly in two pointes: that is to ſay: firſt in
that he gouerneth his elect through
his holie Spirit: and againe in that he
deſtroyeth the wicked, which wil not
become ſubiectes to his kingdome, to
the end that it may euidently appeare,
that there is no power able to with-
ſtand his power.

M. what vnderſtandeſt thou in pray-
ing that this kingdome may come?

C. That it wolde pleaſe God from day
to day to increaſe the nombre of his
faith-

faith-
nual-
tes of
til the
fully
cauſe
more
ſuche
en, th
darke
and t
abolish
M. Is no
C. It i
that i
and a
ſhal c
ſhal
time
all cr
vnto
in all
M. In
wil m
C. Tha
him

faithful flocke, that he wolde continually more & more bestowe the giftes of his holie Spirit among them, vntil the tyme come, when they shal be fully replenished: that he wolde also cause the light of his trueth more and more to shine, and that he wolde in suche wise make his iustice to be known, that the deuil and his kingdome of darkenes may come to vtter confusiō, and that all wickednes may be cleane abolished and rooted out.

M. Is not this request performed dayly?

C. It is partely fulfilled: yet we desire that it may be continually increased, and aduanced, vnto suche tyme as it shal come to full perfectiō: which thing shal be at the day of iudgement, what time God alone shal be magnified, and all creatures shal be abased & subiect vnto his maiestie, and so he shal be all in all things.

The perfect
state of
Christs
kingdome.

M. In what sense prayest thou y Gods wil may be done?

C. That all creatures may be subiect to him and obey him, in suche sorte,

1. Cor. 15.
40. Son-
day.

The thirde
request touch-
ing the
accomplish-
ment of
Gods will.

that whatsoever is done, may be pleasant to him.

M. Doeſt thou meane the, that nothing may be done contrary vnto his wil?

C. Our request is not onely that he wolde bring all things to paſſe as he hath appointed by his vnſearchable counſel, but that he wolde beate downe all rebellion, ſo that all wils may obey his wil onely.

M. In ſo doing, do we not vtterly reſuſe our owne wils?

C. Yes vtterly: and we pray not onely that he wolde bring to nought ſuche deſires as be againſt his wil, but that he wolde alſo creat in vs new mindes and new hearts, that our owne wil being ſet aparte, his Spirit may worke ſuche a wil in vs, as may be in all pointes agreeable vnto him.

M. wherefore puttelt thou vnto it, In earth, as it is in heauen?

C. Becauſe the Angels which be his heauenlie creatures, ſtudie nothing, but to pleaſe him, without any motion to the contrarie, we deſire that the like

may

Regeneratio

How Gods
wil is done
in heauen.

may be done in the earth, & that all men may be framed vnto a like willing obedience.

M. Come now to the second parte: what dost thou meane by the daylie bread, which thou askest?

41 Son-
day.

C. That worde conteineth all thinges whereof we haue nede in this present life, not onely as touching meat, drinke & clothes, but all maner of things that God knoweth to be expedient for vs in this worlde, whereby we may haue the fruicion of his benefites in quietnes.

The fourth
petition,
what is mee
by our day-
ly breade.

M. why beggest thou of God thy daylie nourishment, since he hath giuen a charge vnto all men to get their liuing with the labour of their hands?

C. Albeit we are commanded to labour for our liuing, yet all our labour, diligence & prouision, that we can make, is not able to procure vs a liung, but the onely blessing of God vpon our hands & trauel, which prospereth the things we go about in his Name. Moreover this is to be considered, that if

God must
blesse our
labours.

G. j.

Deut. 8.

is not meate or drinke that nourisheth vs, (notwithstanding we be commanded to make prouision for those things) but the power of God mainteineth our lyfe, and we vse them onely as instrumentes.

M. why callest thou it, our bread, since we desire that it may be giuen vs?

C. That commeth of the onely bountifulnes of God, whose pleasure it was to name it ours, albeit it is nothing at all due vnto vs.: and againe by this worde we are put in remembrance not to desire another mans bread, but that onely which we shal come by, by honest and lawful meanes, agreable to Gods ordinance.

wherefore
we call it
daily bread.

M. why saist thou, this day and daylie?

C. These two wordes do teache vs to be contented, & not to wish more than is sufficient for our necessitie.

M. Scing this is a comune prayer belonging indifferently vnto all men, how is it that the riche (who haue prouided abundance of goods for a long time) may make this petition for one day?

C. All

C. All men both riche and poore must vnderstand, that what goodes soeuer they haue, they can nothing profite them, but so farre foorth as it pleaseth God to giue them the vse thereof, so that whē we haue plentie, yet we haue nothing, vnles he of his goodnes giue vs also the fruition & vse of the same.

M. what is cōteined in the first request?

C. That it wolde please God to forgiue vs our dettes.

M. Is there any man liuing so iuste, that nedeth not to make this request?

C. No surely: for our Lord Iesus prescribed this forme of prayer to his Apostles for the behofe of his whole Church: so then whosoer wolde exempt him self from this, refuseth to be of the companie of Christs flocke: & in very dede the Scripture doth plainly testifie, y the moste perfect mā that is, if he wolde alledge one point to iustifie him self thereby before God, shulde be foude fautie in a thousand: it is mete therefore that euery man haue a recōurse cōtinually vnto Gods mercy

G. ij.

42. Son-day.

The 5. petition.

There is none so holy that hath not nede to aske God forgiuenes, of his sinnes or dettes.

Ioh. 9.

M. After what sorte thinkest thou that our sinnes be pardoned vs?

C. Euē as the very wordes of Christ do sounde: for as muche as our sinnes be as dettes, whereby we are holden fast bounde vnder y danger of euerlasting damnacion, we make supplication vnto God, that he wolde of his mere goodnes pardone them.

Here, by
dettes are
meant sinnes.

In what sort
our sinnes
are forgiven

M. Thou meanest then, that we obtaine forgiveness of our sinnes by y free mercie of God onelie.

C. Yea: for we can by no meanes make amendes for the lest faute that we haue committed, if God did not vse his bountifull liberalitie towards vs, by forgiving them freely euerie one.

M. What profite commeth to vs by that, that we are pardoned of our sinnes?

C. By this meanes, we are as acceptable vnto God, as if we were iust and innocent, and also our cōsciences be surely perswaded of his Fatherly loue towards vs, whereby we attaine to euerlasting lyfe and felicitie.

The frute
of remission
of sinnes.

M. When thou makest thy prayer, that
he

he wolde pardone vs our dettes euen as we pardone our detters, dost thou meane hereby that we deserue to haue our sinnes forgien in that, that we forgiue other men their fautes?

C. No verely: for by y meanes we shulde not haue pardone of our sinnes freely, nether shulde the remission of them be sufficiently grounded vpon the satisfaction, which was made in y death of Christ, as it ought to be: but in that that we forget the wronges done vnto vs, we followe his example in gentlenes and mekenes. And now to declare that we are his children, he hath giuen vs this as a badge to be knowne by, and to certifie our selues that we are so. On the other parte also he doth vs to wit, that we may loke for nothing of him, but extremitie and rigour, if we be not readie to pardone and shewe fauoure vnto them which be in faute towards vs.

Our sinnes
be pardoned
freely.

M. Thou meanest then, that God here refuseth to take them for his children, which can not forget wrongs commit-

whome god
refuseth to
count as his
children.

G. iij.

ted against them: and that they shulde not thinke them selues to be partakers of the heauenly forgiuenes.

C. Yea verely: and also to the end that all mē might haue knowledge, that the selfe same measure, which they meate vnto other, shal be payed vnto them againe.

43. Son-
day.

The 6 peti-
cion.

Rom. 7.

Gala. 5.

1. Cor. 10.

M. what is the next petition?

C. Lead vs not into tentacion, but deli-
uer vs from euil.

M. Makest thou but one request of this?

C. No : for the seconde parte doth ex-
pounde the first.

M. what is the substance of this peticiō?

C. We desire that God do not suffer vs to fall to wickednes, nether permit vs to be ouercome of the deuil, nor to be led with the noughtie lustes of our flesh which continually warre against vs: but y he wolde giue vnto vs power to withstand them, holding vs vp with his hand, and keping vs alwayes in his sauegarde, to be our protectour and guide.

M. By what meanes is this brought to
pass?

pass?

C. what tyme God doth guide vs by his holy Sprite, thereby causing vs to loue goodnes, and to hate euil, to seke after righteousnes, and to flee from sinne: for by his holy Sprite we ouercome the deuil, sinne and the flesh.

M. Hath euerie man nede thus to be guided?

C. Yea euery man: for the deuil watcheth continually for vs, euen as a roaring lion, readie to deuoure vs: and we on the other parte be so feble and fraile, that he wolde out of hand ouercome vs, if God did not both strengthen vs, and giue vs the victorie.

M. what signifieth this worde, tentatiō?

C. The wilie guiles and subtil assautes of the deuil, wherewith he assaulteth vs: forasmuche as we are naturally apt to be deceiued, yea, readie to deceiue our selues: and our will is wholly bent to do euil, and no whit to do good.

what is tentation.

Gene. 3. 7.

M. But wherefore requirest thou of God, that he do not lead vs into tētatiō, since thou art an office belonging peculiarly

G. iiii.

to the deuill?

C. God of his infinite mercie doth preserve his faithful, not suffering the deuill to lead them out of the way, neither permitting that sinne haue the vpper hand of them: so lykewise he doth not onely giue vp, caste of, and withdrawe his grace from suche as he will punish, but also he deliuereth them to the deuill, committing them vnto his tyrannie: he striketh them with blindness, & giueth them vp into reprobate mindes, y they become vtterly sclauens vnto sinne. & subiect to all tentations.

M. what meaneth the clause which followeth. For vnto thee belōgeth y kingdome & the power & y glorie for euer

C. It putteth vs againe in remembrance, that our prayers be grounded vpon God, & vpon his almightie power & goodnes, and not in any thing that is in vs, since we of our selues be unworthy once to open our mouthes to call vpon him: againe we are taught hereby to conclude all our prayers in the praising of his power and goodnes.

M. Is

M. Is it not lawfull for vs to aske any other petition or thing, then is here rehearsed? 44. Son-day.

C. Albeit we are not forbidden to vse other wordes, & to frame them also after another sorte, yet there cā no prayer be acceptable vnto God, vnles it be in effect & sense framed after this, which is vnto vs, as it were, a perfect rule whereby to pray as we ought to do.

M. It semeth now conuenient tyme to come to the fourth point, touching the honour due vnto God.

C. we haue said already, y^t it consisteth in acknowledging with the heart, and in confessing with y^r mouth, that God is the autor of all goodnes, that there by we may honour him.

The fourth
kynde of ho-
nour due to
God.

M. Hathe God set foorth no rule to teache vs how we shulde do this?

C. All the examples in the Scripture, of praising & thankesgiuing, ought to be as rules vnto vs.

M. Is there nothing conteined in the Lords prayer touching this matter?

C. Yes: for in that we pray that his Na-

me may be glorified, we desire also
all his workes may be seene (according
as they be in dede) excellent & praise
worthy: in suche sorte, that if he pu-
nish vs, we may thereby praise the vp-
rightnes of his iudgement: if he pardon
our fautes, we may thereby haue occa-
sion to magnifie his mercie: whē he per-
formeth his promise, we may acknow-
ledge him to be the infallible trueth:
briefly we require y there be nothing
at all done wherein y brightnes of his
glorie be not shewed foorth vnto vs:
and this is to giue vnto him the laude
and praise of all goodnes.

M. what conclusion may we gather of
all that we haue hitherto spoken?

C. we may wel conclude of this, the
saying of Christ, that this is lyfe euer-
lasting, to knowe the very liuing God
and him whome he hath sent, our Sa-
uiour Christ: to knowe him, I say, to
the end to rendre due honour vnto
him, that thereby he may become
vnto vs, not onely a Lord and Master,
but also a Father and Sauour: where-
by

Ioh. 17.

what euer-
lasting life is
Matt. 1.

by also we on the other parte may be his seruantes, his children and a people wholly consecrated to his glorie.

M. what is the meanes to come by a state so excellent?

C. He hath for the same purpose left with vs his holy worde, which is vnto vs, as it were, an entrie into the kingdom of heauen.

45. Son-day.

Everlasting
lyfe is offered
and presented
vnto vs
by Gods
worde.

M. where shall we feke for this his worde?

C. It is contained in the holy Scripture.

M. How moſte we vse this worde, to haue this profite by it?

C. we must receiue it, being perfectly perswaded thereof in our conscience, as of an vndouted trueth sent downe from heauen, submitting our selues vnto it with due obedience, louing it heartely with a feruent & vnfaigned affection, hauing it so printed in our hearts, that we may solowe it and conforme our liues wholly vnto it.

M. Do all these things lie in our power?

C. No, not one of them all: but God wor

keth them in our heartes in this wise by his holy Sprite.

M. Is it not required of our parte, y we take paine, and do our diligence both to heare and to reade this doctrine, which is set foorth vnto vs?

we muste
giue diligence
labour to
learne gods
worde.

C. Yes doutles: and first it is requisite that euerie man priuately in his owne house giue him selfe to the studie of this worde: but principally euery man is bounde to haunt duely all sermons made in the Congregation of Christ, where this worde is expounded.

M. Thinkest thou then that it is not ynough that euerie man do giue diligence to reade Gods worde in his owne house, vnles they come also together to heare it preached openly?

C. I thinke it necessarie, if God of his goodnes do prouide suche meanes y we may heare it openly.

M. what is the reason?

C. Because our Sauour hath set and established this ordre in his Church, not to the end that two or thre onely shulde obserue it but as a general ordre

dre for all men : and he hath likewise declared, that this is the onely way to builde his Church, & to preferue the same : let vs therefore euerie one be content to haue recourse to this rule, & not become wiser, then our Master.

M. It is then a thing necessarie to haue Pastors & ministers in the Churches?

Pastors &
Ministers in
the Churches
are necessary

C. Yea very necessarie: & at their mouthes mē are bound to receiue the worde of the Lord with all humble obedience: so that whosoever doth set light of them, & regarde not to heare their sayings, they contemne also Iesus Christ, and diuide them selues from the fellowship of his flocke.

Matt. 23.
Luk. 10.

M. Is it sufficiēt y we haue bene once instructed by their meanes, ether els must we heare their doctrine continually?

C. It is nothing if a man beginne well, vnles he continue stil in the same: for we must kepe vs in Christs schole, and continue stil his scollers vnto the end: and for that cause he hath ordeined ministers in the Church to teache vs continually in his Name.

46. Son-
day.

Of Sacramē-
tes.

M. Is there none other meane besides his word, whereby God sheweth him selfe vnto vs?

C. God hath ioyned the Sacraments with the preaching of his worde.

M. What is a Sacrament?

C. A Sacrament is an outwarde token of Gods fauour, which by a visibie signe doth represent vnto vs spiritual things to the end that Gods promises might take the more depe roote in our heartes, and that we might so muche the more surely giue credite vnto them.

M. What? is this possible, that a visibie & a material signe shulde haue suche vertue to certifie our conscience?

C. No not of it selfe, but God hath ordeined it for suche an end.

M. Since it is the proper office of Gods holy Sprite, to seale and print the promises of God in our heartes, how canst thou attribute or giue this propertie vnto the Sacraments?

C. There is a great difference betwene the one & the other: for Gods Sprite is he alone who in very dede is able to
touche

The difference
betwene Gods

touche and moue our hearts, to illuminate our myndes, and to assure our cōsciēces iū suche sorte that all these ought to be accounted his onely workes, so that the whole praise & glorie hereof ought to be giuen vnto him onely: notwithstanding, it hath pleased our Lord to vse his Sacraments as seconde instrumēt̃s thereof, according as it seemed good vnto him, without diminishing any point of the vertue of his Sprite.

Sprite and
his Sacra-
mentes.

M. Thou meanest then, that the efficacie of the Sacraments doth not consist in the visible signe, but wholly in the working of the Sprite of God.

C. I meane euen so: according as it is Gods pleasure to worke by meanes by him ordeined, without any derogation thereby to his glorious power.

M. what moued God to institute suche instruments or meanes?

C. He ordeined them to helpe and comfort our weaknes: for if we were of a spiritual nature, as the Angels are, the

The Sacra-
mentes were
ordeined to
helpe our
infirmities.

we were apt to consider both God & his manifolde graces after a spirituall maner also: but for asmuche as we are clogged with earthly bodies, it was nedeful for vs, that God did institute sensible signes, to represent vnto vs spirituall and heauenly things: for otherwise we could not comprehend them. Moreouer it is necessarie for vs, that all our senses be exercised in his promises, that we might be the better stablished in the same.

47. Son-
day.

The Sacra-
ments are
necesseary.

M. Since God hath ordeined his Sacramentes for our necessitie, it were a point of arrogancie and presumption to thinke that they might be aswell left of as vsed.

C. Ye say trueth: so y^e whosoever doth willingly forbear the vse of them, esteeming them as things more then nedeth, he dishonoreth Iesus Christ, he refuseth his grace, & doth quench his holy Sprite.

M. But what assurance of Gods grace be the Sacraments able to giue, seing both the godlie and wicked do re-
ceiue

ceiue them? -

C. Albeit the infideles and wicked do make the grace (which is presented vnto them by the Sacraments) of none effect, yet it foloweth not that their office and propertie is suche.

M. How, and when is it, that the Sacraments haue their effect?

C. when a man receiueth them in faith, seeking onely in them, Christ and his grace.

when the
Sacramentes
do take their
effect.

M. what meanest thou by saying that we may seke nothing els but Christ in them?

C. I signifie thereby, that we may not occupie our myndes in considering y^e outward signes, as though we wolde seke our saluacion in them: nether may we imagine that there is any peculiar vertue inclosed in them, but contrarywise do take the signe for an aide to leade vs streight to Christ, and to seke in him saluacion and all our felicitie.

How Christ
ought to be
sought in his
Sacramentes

M. If faith then be required in the ministration of them, how are they giuen vnto vs to strengthen vs in the faith, &c

H. j.

The Sacra-
ments be
meines to
nourish our
Faith.

Rom. 4.

Gods chil-
dren are not
fully perfect
in this lyfe.

to assure vs of Gods promyses?

C. It is not ynough that faith be once
begonne in vs for a time, but it must
stil be nourished, and mainteined, so
that it may grow daily, and be increa-
sed in vs. For the nourishment, strēghth
& increase thereof, God hath giuen vs
the Sacraments, the which thing Saint
Paul declarath, saying, that the vse of
them is to seale the promyses of God
in our hearts.

M. But is not this a token of infidelitie,
when we do not beleue the promyses
of God, vnles they be confirmed vnto
vs by some visible signe, as an aide
ioyned vnto them?

C. It is a token of a weake faith, and yet
the faith of all the children of God is
suche, notwithstanding they cease not
therefore to be faithful*, albeit they
haue not as yet attained vnto the per-
fection thereof. For so long as we liue
in this worlde, there abideth cōtinual-
ly certeine rēnants of vabelese in our
flesh: and therefore we must endeavour
by all meanes continually to profit &
increase

increase in faith.

M. How many Sacraments be there in the Church of Christ?

48. Son-day.

C. There be but two which be commune vnto all men, & which Christ himself ordeined for the faithful.

How many Sacramentes there be.

M. what be they?

C. Baptisme and the holy supper.

M. In what pointes do they agre, and wherein differ they, the one from the other?

C. Baptisme is vnto vs an entrie into the Church: for it witnesseth vnto vs, that where as we were before strangers from God, he doeth now receiue vs into his familie. The supper of the Lord is a testimonie vnto vs, that God wil nourish and refresh vs with foode, euen as a good master of an house studieth to susteine and fede suche as be of his houtholde.

Of Baptisme.

M. To the end that we may vnderstand them bothe so muche the better, let vs consider them aparte one after another. First what is the signification of Baptisme?

The signification of Baptisme.

Rom 6.
Ephes. 5.

49. Son-
day.

The myste-
rie of the
water in bap-
tisme.

wherefore
the water is
powred vpon
the head.

C. It standeth in two pointes : first, our Lord representeth vnto vs herein, the remission of our sinnes: secondly, our regeneration.

M. what similitude hath water wth those things, that it may represent them?

C. First the remission of sinnes is a manner of washing, whereby our soules are clesed from their filthynes, euen as the filth of our bodie is washed away with water.

M. what saist thou of regeneration?

C. Because the beginning of our regeneration standeth in the mortification of our nature, and the end that we become new creatures through the Spirit of God, therefore y^e water is powred vpon the head, to signifie that we are dead or buried and that in suche sorte, that our rysing againe into a new lyfe is there withall figured, in y^e, that the powing of the water is but a thig of a very shorte continuance, and not ordeined that we shulde be drowned thereby.

M. Thou meanest not that the water is the

the washing of our soules.

C. No: for that belongeth to the blood of our Sauour Christ alone, which was shed that all our filth might be wiped away, and that we might be counted pure and without spotte, euen before God: the which thing then taketh effect in vs, what tyme our consciences be sprinkled therewith by Gods holy Sprite, but the Sacrament doth testifie and declare it vnto vs.

The water
doth not
clense vs,
but the
blood of
Christ onely
1. Ioh. 1.
2. Petr. 1.

M. Meanest thou then that the water standeth in none other stead vnto vs but as a figure?

The water
is not a bare
signe.

C. It is suche a figure as hath the veritie ioyned vnto it: for God kepeth his promise and deceiueth no man: wherefore it is certeine, that remission of sinnes, and newnes of lyfe is offred vnto vs in Baptisme, & that we receiue the same there.

The promi-
se is ioyned
vnto it.

M. Is this grace receiued indifferently of all men?

C. No: for diuers through their wickednes, cause it to stand them in no stead: neuertheles the Sacrament loseth

H. iij.

not his propertie, albeit that none fele the comfort thereof, but onely the faithful.

M. what thing is that, whereby our regeneration is wrought in vs?

C. By the death and resurrection of our Sauour Christ: for his death standeth in this stead vnto vs, y by it our olde Adam is crucified and our sinful nature is. as it were, buried, so that it beareth no more rule in vs. As touching the newnes of life, which is to be obedient to Gods wil, that we obtaine by his resurrection.

whereby we
are renewed
an Sprite.

M. How do we obtaine this grace in Baptisme?

C. Because we are there clothed with Christ and indued with his holy Spirit, if so be that we make not our selues vnworthie of his promises, which be there giuen vnto vs.

M. As touching our parte, what is the right vse of Baptisme?

wherein the
right vsing
of Baptisme
standeth:

C. The right vse thereof standeth in faith and repentance: that is, in that we be sure that we haue our consciences cleansed

fed in the blood of Christ: and in that we bothe fele in our selues, and make it known to others by our workes, that his Spirit abideth in vs, to mortifie our affections, and so to make vs readie to do the wil of God.

M. Seing all this is required in the right vsing of Baptisme, how is it that litle day-children be baptized?

C. I did not meane that faith & repentance ought alwayes to go before the ministracion of this Sacrament: for that is onely requisite in them that be of age, and discretion, so that it is sufficient, if the litle children shew forthe the frutes of Baptisme, when they are come to sufficient age to know it.

M. How wilt thou proue, that there is no inconuenience in this doing?

C. For in like maner circumcision was a Sacrament of repentance, as Moses and the Prophetes do witnesse, and also a Sacrament of faith, as saint Paul teacheth, and yet God dit not debarre litle children from the receiuing of the same.

The Baptisme of infants.

Deut. 10.
30. Ier. 4.

Rom. 10.

M. No, but art thou able to proue sufficiently, y^e there is as good reasone that they shulde be receiued to Baptisme, as y^e the other shulde be circumcised?

C. Yea: for y^e same promises which God did make in tyme past to his people of Israel, are now extended vnto all coastes of the worlde.

M. And followeth it therefore, that we must vse also the signe?

The promises which were made to the Iewes onely, are now offered to all men.

C. Yea, if we wil consider the thing effectually: for Christ hath not made vs partakers of that grace, which belonged in tyme past to the children of Israel, to the intent he wolde in vs diminish or obscure it, but rather to shewe forthe his goodnes more euidently and in greater aboundance.

M. Dost thou count then, that if we did denie Baptisme to lytle children, the grace of God shulde be diminished by the comming of Christ?

C. Yea surely: for we shulde be by that meanes destitute of the expresse signe of Gods bountifull mercie towards our childre, the which thing they that
were

were vnder the Lawe had : & in verie dede this thing serueth highly to our comforte, and to the stablishing of the promise, which hath bene made vnto vs from the beginning.

M. Thy mynde is then, that forasynuche as it pleased God in olde tyme to declare him selfe to be the Sauour, yea, of lytle children, and that he thought it also good to seale his fauorable promise in their bodies by an outwarde Sacrament, y^e therefore it is very good reason, that there be no lesse tokens of assurance after Christs comming, since the selfe same promise continueth stil, and is more openly vttered, aswel by worde as dede.

C. Yea : and moreouer it semeth a thing worthy of notable reprehension, if mē wolde do so muche wrong vnto children, as to denie them the signe, which is a thing of lesse price, since the vertue and substance of Baptisme belongeth vnto them, which is of muche higher estimacion.

M. For what consideration ought we to

To what
purpose child
ren are
Baptized.

baptize liue children?

C. In token that they are inherites of the blessing of God, which is promised to the seed of the faithful, that when they come to age, they shuld be instructed what the meaning of Baptisme is, to profite them selues thereby.

31. Son-
day.

Of the Last
of Supper.

M. Let vs now speake of the supper: and first what is the signification thereof?

C. Our Lord did ordeine it to put vs in assurance, that by the distribucion of his bodie and blood, our soules are nourished in the hope of life euerlasting.

M. why is it that our Lord representeth vnto vs his bodie by the bread, & his blood by the wine?

Christ offereth to vs
his bodie by
the bread, &
his blood
by the wine

C. To signifie vnto vs, that what propertie the bread hath towards our bodies, that is, to feed & susteine them in this transitorie life, the self same propertie also his bodie hath touching our soules, that is, to nourish them spiritually. And in like maner as the wine doeth strengthen, comfort and reioyce man, euen so his blood is
our

our full ioye, our comfort and spiritual strength.

M. Doeſt thou meane, that we muſt be in dede partakers of the bodie and blood of the Lord?

C. I meane ſo: for ſince the whole truſt and aſſurance of our ſaluacion doeth conſiſt in the obediēce. which he hath performed vnto God his Father (in that that God doeth accept & take it as if it were ours) we muſt firſt poſſeſſe him, ſeing that his benefites do not belong vnto vs, vntill he haue firſt giuen himſelf vnto vs.

The onely
Waye of our
truſt.

M. why? did not Chriſt giue him ſelf vnto vs what time he gaue him ſelf to be crucified, that thereby we might be brought into the fauour of God his Father, and be deliuered from damnation?

C. Yes: but that doeth not ſuffice vnles we do receiue him wth all, in ſuche ſorte as we may fele in our conſciences the frute & efficacie of his death & paſſiō.

M. Is not faith the readie meanes to receiue Chriſt by?

After what
sorte we re-
ceiue Christ.

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OF SACRAMENTS.

52. Son-
day.

1. Cor. 1.

Ephc. 5.

Ioh. 6.

Iohn. 17.

C. No doubt: and not onely in that we beleue that he dyed and rose againe to deliuer vs from euerlasting death, and to procure vs also euerlasting life, but also by that he dwelleth in vs, & is ioyned with vs as the head with his members, to the end to make vs partakers of all his graces by the force of this ioyning together.

M. Haue we Christ ioyned vnto vs by none other meanes then by his Supper?

C. Yes: for we receiue Christ with the fruition of his benefites, by the preaching of the Gospel, as S. Paul witnesseth, in that y^e our Lord Iesus doth promise vs therein, that we are bone of his bones, & flesh of his flesh: and againe, that he is y^e bread of life, which came downe from heauen to nourishe our soules: and in an other place, that we are one wth him, euen as he him selfe is one with his Father, and suche like.

M. what is there more to be had in the Sacrament? or to what vse doth it serue vs besides?

C. This

C. This is the difference, that this our ioyning together is more euidently, and plenteously set foorth vnto vs: for albeit our Sauour Christ be in verie dede exhibited vnto vs, both by Baptisme, and by the preaching of his worde, yet that is but in a parte, as it were, and not fully.

M. what is it then briefly, that we haue by this signe of bread?

C. That the bodie of our Lord Iesus for so much as it was once offred vp for vs in sacrifice, to bring vs into Gods fauour, is now giuen vnto vs, to assure vs that we are partakers of his reconciliation.

what doth
the signe of
bread teach
vs.

M. And what haue we by the signe of wyne.

C. It assureth vs that as our Lord Iesus did shed his blood once on the crosse for a full price and satisfaction of all our sinnes, euen so he now giueth it vnto our soule to drinke, whereby we shulde not doubt to receiue the frute and benefite thereof.

what is sig-
nified vnto
vs by the
wyne.

M. By these thyne answers I gather that

the Lords Supper doeth direct vs to the death and passion of our Saviour Christ, to the intent we may be partakers of the vertue thereof.

The Lords Supper is not a sacrifice propitiatorie. Christ alone is the everlasting bishop.
Heb. 5.
matt. 26.

C. It doeth so: for euen then the onelie and everlasting sacrifice was offered vp for our redemption. wherefore there remaineth now nothing els, but that we shulde haue the frutes thereof.

M. The Supper then, was it not ordeined to offer vp the bodie and blood of our Saviour to God his Father?

C. No: for there is none, but he alone, vnto whome that office belongeth, for so muche as he is the everlasting Sacrificer: but the charge that he hath giuen vnto vs, is that we do receiue his bodie, and not offre it.

53. Son-day.

M. wherefore be there two signes instituted?

C. Our Lord did that to help our infirmitie, signifying that he is as wel the drink as the meat of our soule, to the end we might be content to seke our nourishment fully and wholly in him, and no where els.

The ordeining of two signes was for our weaknes.

M. Doeth

M. Doeth the seconde signe which is the cup, belong indifferently vnto all men?

C. Yea, and that by the commandement of our Sauour Christ, contrary whereunto we may in no wise do.

M. Receiue we in the Supper, onely the tokens of the things afore rehearsed? ether are they effectually indeede there giuen vnto vs?

C. For so muche as our Sauour Christ is the trueth it self, it is most certein, that the promises which he made at his Supper, be there in dede accomplished, and that which is figured by the signes, is truely performed: so then according as he there made promise, and as the signes do represent, there is no doute, but he maketh vs partakers of his verie substance, to make vs also to growe into one life with him.

M. How may this be done, seing the bodie of our Sauour Christ is in heauen, and we are here as pilgrimes on the earth?

C. Verely it commeth to passe by the

How we
receiue
Christ in the
Supper.

wonderous & vnsearchable working of his Sprite, who ioyneth easely together things being farre a fundre in place.

M. Then his bodie is not presently included in the bread, nether his blood contained within the cup.

what is to
be done if
we wil re-
ceiue the
substance
of the Sa-
cramentes.

C. No, but cleane contrarywise: if we wil haue the substance of the Sacrament, we must lyft vp our hearts into heauen, where our Sauour Christ is in the glorie of his father, from whence we haue sure hope, y he wil come for our redemption: and therefore we may not search him in these corruptible elementes.

M. So then thy Iudgement is, that there be two things in this Sacrament: the substance of bread and wyne, which we see with the eye, touche with our hand, and taste with our mouth: and also Christ, by whome our soules are inwardely nourished.

Pledges of
our resurre-
ction.

C. You say trueth: and in suche sorte that we haue therewith also a sure tokē, &, as it were a pledge of the ryfing againe

againē of our bodies, in so muchē as they are already made partakers of the signe of life.

M. How ought this Sacrament to be vsed?

C. S. Paul teacheth the right maner of the vsing thereof: which is, that euerie man examine him selfe before that he come vnto it.

M. wherein ought a man to examine him selfe?

C. He muste consider whether he be a true membre of Christ.

M. whereby may a man haue sure knowledge thereof?

C. If he haue true faith and repentance, and do loue his neighbour with an vn-fained loue, not kepīg in his heart anie rancour, hatred or debate.

M. But is it requisite to haue a perfect faith and perfect loue?

C. we must nedes haue bothe sound, right and not counterfaited: but to speak of suche a perfection, as vnto which nothīg can be added, it can not be found in man: also this Supper had

I j.

54. Son-
day.

1. Cor. 11.

The sure to-
kens of a
true Christi-
an.

bene a thing ordeined in vaine. if none were mete to come to it, vnles he were throughly perfect.

M. By this saying our imperfection doeth no whit hinder vs from comming thereunto?

C. Rather contrariwise, it shuld stand vs in no stead, if we were not vnperfect: for it is as an helpe and succour against our infirmitie.

M. Do these two Sacramentes serue to none other end, but to supporte and beare vp our imperfection?

C. Yes, they are also signes and badges of our professiō, that is to say, by them we protest opely that we are the people of God, and make open profession of our Christen religion.

M. what shal we then iudge of him that refuseth to vse them?

C. We ought not to count him a Christen man: for in so doing he refuseth to confesse him selfe to be a Christian, and what is that els, but as it were couerly to refuse Christ?

M. Is it ynough to receiue them bothe
once

once onely in our life time?

C. Baptisme was ordeined to be receiued but once: wherefore it is not lawful to be baptized againe: but it is otherwise to be thought of the Supper.

M. What is the reason thereof?

C. By Baptisme God doeth bring and receiue vs into his Church: and when he hath once receiued vs, he declareth also to vs by the Supper, that he wil feed vs continually.

M. To whome belongeth the ministration of Baptisme, and of the Lords Supper?

C. Vnto them, who haue the charge to preache openly in the Church, for the preaching of Gods worde, & the ministration of y^e Sacramentes be thi^{ngs} iointly belonging to one kinde of office.

M. Is there not a profe to be brought for this out of the Scripture?

C. Our Lord giueth special charge to his Apostles, aswel to baptize as to preache: and as touching the Supper, he giuith them iniunction to folowe his example: now he did the parte of a
I ij.

How it is that we receiue the Supper oft times, though we may be but once baptized.

55. Son-day.

To whome the ministration of the Sacraments do belong.

Matt. 28.

Minister, in that he gaue it to others.

M. The Pastors, who be the Ministers of the Sacramentes, ought they to receiue indifferētly euerie persone that commeth?

who ought
to be shut
out from
the Supper.

C. As touching Baptisme, forasmuche as there be none in our time baptized but litle children, there ought to be no choise vsed: but as cōcerning the Supper, the Minister must refuse to giue it to them that be vtterly vnworthie.

M. wherefore?

C. Because that otherwise the Supper of the Lord shuld be defiled & dishonored.

M. But yet our Lord admitted Iudas to the holie Supper, notwithstanding his wickednes.

C. Yea: for his wickednes was hitherto hid: & albeit our Lord knewe it right wel, yet was it not notorious & known vnto men.

wherefore
Iudas was
admitted.

M. what way is to be vsed then towards the hypocrites?

C. The Minister ought not to exclude & shut them out as vnworthie, but he must

must tary vntil it shal please God to make their close wickednes knowen.

M. what if he him self knowe, or if he be priuelie aduertised of any suche?

C. That is not a sufficient cause for him to denie them the Supper, vnles he haue the thing tried by sufficient profe, and there with the iudgement of the Church.

M. It is then mete to haue a politicke ordre touching this matter.

C. what els? If the Congregation be wel ordered, there must be certeine appointed to watche, & take diligent hede for suche open crimes as may be committed: and they hauing autoritie, ought in y name of the whole Church to inhibite suche as be by no meanes mete, nether can be partakers thereof without the dishonor of God, and the offense of the faithfull.

The end of the instruction of
children in the faith.

THE MANER TO EXA-
mine children before they be
admitted to the Supper of
the Lord.

The Minister.

In whome doest thou beleue?
The Childe.

I beleue in God the Father, and in
Iesus Christ his Sonne, and in the ho-
lie Ghost, & loke to be saued by no-
ne other meanes.

M. The Father, the Sonne, & the holie
Ghost, be they any more then one
God?

C. No, although they be distinct in per-
sones.

M. what is the effect of thy faith?

C. That God the Father of our Lord
Iesus Christ, (and so by him of vs all)
is the beginning and principal cause
of all things, the which he gouerneth
in suche sorte, that nothing can be
done without his ordinance, and pro-
vidence. Next, y Iesus Christ his Sonne
came downe into this worlde, and ac-
complished all things, which were ne-
cessarie

cessarie for our saluation: and ascended into heauen, where he sitteth at the right hand of the Father, that is, that he hath all power in heauē & in earth, and shal come againe from thence to iudge the whole worlde. Furthermore that the holy Ghost is very God, because he is the vertue and power of God, & printeth in our hearts y^e promises made vnto vs ī Iesus Christ. And finally that the Church is sanctified & deliuered from their sinnes through y^e mercies of God. and shal after this life rise againe to life euerlasting.

M. Must we serue God according as he hath commanded? or els as mens traditions teache vs?

C. we must serue him as he hath taught vs by his worde and commandements, and not according to the commandements of men.

M. Canst thou kepe Gods commandements of thy self?

C. No verely.

M. who then doeth kepe and fulfil them in thee?

146 THE EXAMINATION

C. The holie Ghost.

M. when God then giueth thee his holie Ghost, canst thou perfectly obserue them?

C. No, not so.

M. why? God doeth curse and reiect all suche as do not in euerie point fulfill his commandements.

C. It is true.

M. By what meanes then shalt thou be saued, and deliuered from the curse of God?

C. By the death and passion of our Lord Iesus Christ.

M. How so?

C. For because that by his death he hath restored vs to life, and reconciled vs to God his Father.

M. To whome doest thou make thy prayers?

C. I pray to God in the name of our Lord Iesus Christ our Aduocate and Mediator, referring all my prayers to that scope, which Christ our Sauour hath left vs as a molte sufficient & absolute rule.

M. How

M. How many Sacramentes are there in Christs Church?

C. Two: Baptisme, and the Lords Supper.

M. what is ment by Baptisme?

C. First it signifieth that we haue forgiveness of our finnes by the blood of Christ. Secondly it setteth before our eyes our regeneration or new spiritual birth.

M. what signifieth the Supper of the Lord?

C. That by the spiritual eating & drinking of the bodie and blood of our Lord Iesus Christ, our soules are nourished vnto life euerlasting.

M. what do the bread and wine represent in the Lords Supper?

C. That as our bodies are nourished therewith, so our soules are sustained, and nourished with the vertue of Christes bodie and blood: not that they are inclosed in the bread and wine, but we must seke Christ in heauen in the glorie of God his Father.

M. By what meanes may we attaine vnto him there?

C. By faith, which Gods Spirit worketh in our hearts, assuring vs of Gods promises made to vs in his holie Gospel.

The end.



A FORME OF PRAYERS

to be vsed in priuate houses eue-
rie morning, and euening.

Morning prayer.

Almightie God, and most merci-
ful Father, we do not present our
selues here before thy Maiestie, trusting ¹ Dan. 9. c.
in our owne merites or worthines, but
in thy manifolde mercies, which hast
promised to heare our prayers & ² graūt Ioh. 16. c.
our requestes, which we shal make to
thee in the Name of thy beloued Sonne
Iesus Christ our Lord, who hath also
cōmanded vs to assemble our selues to-
gether in his ³ Name, with ful assurāce y Mat. 18. c.
he wil not onely be amōg vs, but also be
our ⁴ Mediator, and Aduocate towardes thy Maiestie, that we may ⁵ obtaine I. Tim. 2. b.
all things which shal seme expedient to I. Ioh. 3. d.
thy blessed wil. for our necessities. There-
fore we beseeche thee, most merciful
Father, to turne thy louing countenāce
towardes vs, and ⁶ impute not vnto vs Psal. 32. a.
our manifolde sinnes and offenses, whe-
reby we iustly deserue thy wrath and

150 MORNING PRAYER.

1
1. Ioh. 2. a.2
Col. 3. e.3
Gen. 2. d.4
Luk. 17. a.

sharpe punishment: but rather receiue
 vs to thy mercie for Iesus Christ sake, ac-
 cepting his death & passiō as a iuste re-
 compensate for all our offenses, in whome
 onely y^e art pleased, & through whome
 thou canst not be offended with vs. And
 seing that of thy great mercies we haue
 quietlie passed this night, graunt, o hea-
 uenlie Father, that we may bestow this
 day wholly in thy seruice, so that all
 our 2 thoughts, wordes and dedes may
 redounde to the glorie of thy Name,
 & good ensample to all men: who seing
 our good workes, may glorifie thee our
 heavenly Father. And forasmuche as of
 thy mere fauour and loue thou hast not
 onely created vs to thine owne 3 simili-
 tude, and likenes, but also hast chosen
 vs to be heires with thy deare Sonne
 Iesus Christ, of that immortal kingdo-
 me which y^e preparedst for vs before the
 beginnig of y^e worlde, we besche thee
 to 4 increase our faith and knowledge,
 and to lighten our hearts with thine ho-
 lie Spirit, that we may in the meane ti-
 me liue in godlie conuersation & inte-
 gritie

gritie of life, knowing that idolaters,
adulterers, couetous mē, cōtentious per-
sones, drunkardes, gluttons & suche like
shal not inherit the kingdome of God.

(.) And because thou hast com-
manded vs to pray one for another, we do
not onely make request, ô Lord, for our
selues and them that thou hast already
called to the true vnderstanding of thi-
ne heauenlie wil, but for all people and
2 natiōs of the worlde, who as they knowe
by thy wonderful workes, that thou
art God ouer all, so they may be instru-
cted by thine holie Spirit, to beleue in
thee their onelie Sauour & Redemer.
But forasmuche as they can not 3 beleue
except they heare, nor cā not heare, but
by preaching, & none can preache ex-
cept they be sent, therefore, ô Lord, raise
vp faithful distributors of thy myste-
ries, who setting aparte all worldlie re-
spectes, may bothe in their life and do-
ctrine onely seke thy glorie. Contrari-
ly confounde 4 Satan, Antichrist with
all hirelings and papistes, whome thou
hast already cast of into a reprobate sen-

r.
Gal. 5. d.

2
Actes 10. c
1. Tim. 2. a

3
Rom. 10. 4

4
Rom. 16. c.

152 MORNING PRAYERS.

1
2 Tim. 3. 1.

2
Mat. 7. c.

se, that they may not by sectes, schismes, heresies and errors disquiet thy litle flocke. And because, ô Lord, we be fallē into the latter dayes, and 1 dangerous times wherein ignorance hath gotten the vpper hand, and Satan with his ministers seke by all meanes to quenchē y light of thy Gospel, we beseeche thee to maīteine thy cause against those 2 rauening wolues, and strengthen all thy seruants whome they kepe in prison & bondage. Let not thy long suffering be an occasion ether to increase their tyrannie, or to discourage thy children, nether yet let our sinnes and wickednes be an hinderance to thy mercies, but with spede, ô Lord, consider the great miseries, and afflictions of thy poore Church which in sundrie places by the rage of enemies is grievously tormented: & this we confesse, ô Lord, to come moſte iuſtely for our sinnes, which (not withstanding thy manifold benefites, whereby thou doest daily allure vs to loue thee, and thy sharpe threatnings, whereby we haue occasiō to feare thee, and

and speedely to repent) yet continue
 in our owne wickednes & fele not our
 hearts so touched with the displeasure
 of our finnes as we ought to do. There-
 fore, ô Lord, creat in vs new hearts, that
 with feruent mindes we may bewaile
 our manifolde finnes, and earnestly re-
 pent vs for our former wickednes and
 vngodlie behauiour towards thee: and
 where as we can not of our selues pur-
 chase thy pardon, yet we humbly bese-
 che thee for Iesus Christs sake, to shewe
 thy mercies vpon vs, & receiue vs agai-
 ne to thy fauour. Grant vs, deare Fa-
 ther, these our requestes, and all other
 things necessarie for vs and thy whole
 Church, according to thy promise in
 Iesus Christ our Lord: In whose Name
 we beseche thee, as he hath taught vs,
 saying, Our Father, &c.

¹
 Rom. 7. d

1. Cor. 3.

Luk. 17. c

A prayer to be said before meales.

Psal. 104.

ALl things depend vpon thy prouidence, ô Lord, to receiue at thine hands due sustenance in time conuenient. Thou giuest to them, & they gather it: thou openest thine hand, and they are satisfied with all good things.

¹
1. Tim. 4.

²
Tit. 2. 6.

³
Ioh. 6. c. d.

⁴
Ioh. 6. c.

O heauenlie Father, which art the fountaine & full treasure of all goodnes, we beseeche thee to shewe thy mercies vpon vs thy children, & sanctifie these giftes which we receiue of thy merciful liberalitie, grating vs grace to vse the same soberly and purely according to thy blessed wil: so that hereby we may acknowledge thee to be the autor & giuer of all good things, and aboue all, that we may remembre continually to seeke the 3 spiritual foode of thy worde, wherewith our soules may be nourished euerlastingly, through our Sauour Christ who is the true 4 bread of life, which came downe from heauen, of whome whosoever eateth, shal liue for euer, and reigne with him in glorie, worlde without end, So be it,

A Thankes

A thanks giuing after meales.

LEt all nations magnifie the Lord: let
all people reioyce, in praying and
extolling his great mercies. For his Fa-
therlie kindenes is plentifully shewed
foorth vpon vs, & the trueth of his pro-
mise indureth for euer.

Psal. 117.

we render thanks vnto thee, O
Lord God, for y^e manifolde benefites,
which we continually receiue at thy
bountiful hande, not onely for that it
hath pleased thee to feed vs in this pre-
sent life, giuing vnto vs all things neces-
sarie for the same, but especially becau-
se y^e hast of thy free mercies 2 facioned
vs a new, into an assured hope of a farre
better life, the which thou hast 3 decla-
red vnto vs by thine holie Gospel. There-
fore we humbly beseeche thee, O hea-
uenlie Father, that thou wilt not suffer
our affections to be so 4 intágled or roo-
ted in these earthlie and corruptible
things, but y^e we may alwayes haue our
mindes directed to thee on 5 high, con-
tinually watching for the 6 comming of
our Lord & Sauour Christ 7 what time

Col. 3. e.

2
Rom. 8. e.
Tit. 3. b.

3
2. Tim. 1. b.

4
1. Ioh. 2. e.

5
1. Tim. 2. b.

6
1. Cor. 1. b.

7
Rom. 8. d.

K j.

he shal appeare for our ful redemption.
To whome with thee and the holie
Ghost, be all honour & glorie, for euer
and euer, So be it.

A nother thanks giuing before
meate.

ETernal and euerlasting God, Father
of our Lord Iesus Christ, who of thy
moste singular loue, which y^e bearest to
mankinde, hast appointed to his suste-
nance, not onely y^e frutes of the earth, but
also the foules of the ayre & beastes of
the earth, & fishes of the sea, & hast com-
manded thy benefites to be receiued, as
from thine handes with thankesgiuing,
assuring thy children by the mouth of
thine Apostle, y^e to the cleane all things
are cleane, as the creatures, which be
sanctified by the worde, and by prayer:
graunt vnto vs so moderately to vse these
thy giftes present, that the bodies being
refreshed, the soules may be more able
to procede in all good workes to thee
praise of thine holi Name, through Iesus
Christ our Lord, So be it. Our Father,
which art &c.

Tit. i.

A&. 10.

Ano-

Another.

THe eyes of all things do loke vp & trust in thee, ô Lord: thou giuest the meat in due season: thou openest thine hand and fillest with thy blessings euerie liuing creature: good Lord, blesse vs and the giftes which we receiue of thy large liberalitie through Iesus Christ our Lord, So be it. Our Father, &c. Psalm. 104

Another thankesgiuing after meat.

GLorie, praise & honor be vnto thee, moste merciful & omnipotent Father, who of thine infinite goodnes hast created man to thine owne image and similitude, who also hast fed, and daily feedest of thy moste bountifull hand all liuing creatures, graunt vnto vs, that as thou hast nourished these our mortal bodies with corporal foode, so thou wouldest replenish our soules with y perfect knowledge of the liuelie word of thy beloued Sône Iesus, to whome be praise glorie and honour for euer, So be it.

K ij.

God saue the Church vniuersal: God comfort them, that be comfortles: Lord, increase our faith: ô Lord, for Christ thy Sonnes sake, be merciful to the comune wealths: where thy Gospel is truely preached, and harbour graunted to y^e afflicted membres of Christs bodie: & illuminate, according to thy good pleasure, all nations with the brightnes of thy worde, So be it.

Another.

THe God of glorie and peace, who hath created, redemed & presently fedde vs be blessed for euer, So be it.

The God of all power, who hath called from death that great Pastor of the shepe, our Lord Iesus, cōfort & defende the flocke which he hath redemed by y^e blood of the eternal Testamēt: increase y^e nōbre of true Preachers: repress y^e rage of obstinate tyrāts: mitigate & lighten y^e hearts of y^e ignorant: releue y^e paines of such as be afflicted, but especially of those y^e suffre for the testimonie of his trueth: & finally cōfounde Satan by the power of our Lord Iesus Christ, So be it.

Euening

Euening prayers.

O Lord God, Father euerlasting and
 ful of pitie, we acknowledge and
 confesse, that we be not i worthie to lift
 vp our eyes to heauen, much lesse to
 present our selues before thy Maiestie
 with cōfidence that thou wilt heare our
 prayers and graunt our requestes, if we
 consider our ownē deseruings. For our
 consciences do accuse vs, and our sin-
 nes witnesse against vs, and we knowe
 y thou art an vpright iudge, which do-
 est not iustifie the sinners and wicked
 mē, but 2 punishest the fautes of all suche
 as transgresse thy commandements. Yet
 most merciful Father, since it hath plea-
 sed thee to 3 cōmande vs to call on thee
 in all our troubles and aduersities, pro-
 mising euen then to help vs, when we
 feele our selues, as it were, swallowed vp
 of death & 4 desperation, we vtterly re-
 nounce all worldlie confidence, and flee
 to thy souereigne bountie, as our onelie
 stay and refuge, beseeching thee not to
 call to 5 remembrance our manifolde
 sinnes, and wickednes, whereby we con-

¹
 Luk. 15. d. 18

²
 Exod 2. 2

³
 Psal. 50. c

⁴
 Psal. 13. 4

⁵
 Psal. 79. b

160 EVENING PRAYER.

¹
Heb. 9. 10.

²
Psal. 19. d

³
Psal. 58. a

⁴
Psal. 5. c

⁵
Psal. 107. a

⁶
Psal. 22. a

⁷
2. Cor. 6. b

whereby we continually prouoke thy
wrath & indignation against vs: nether
our negligēce & vnkidenes, which haue
nether worthely esteemed, nor in our li-
ues sufficiētly expressed y^e swete cōfort
of thy Gospel reueiled vnto vs: but ra-
ther to accept y^e obedience and death of
thy Sonne Iesus Christ, who by offerrig
vp his bodie in 1 sacrifice once for all,
hath made a sufficiēt recompense for all
our sinnes. Haue mercy therefore vpon
vs, ô Lord, & forgiue vs our 2 offences.
Teache vs by thine holie Spirit, that we
may rightly weigh thē, & earnestly repēt
for the same: and so muche the rather,
ô Lord, because that the 3 reprobate, &
suche as thou hast forsaken, cā not prai-
se thee, nor call vpon thy Name, but the
4 repēting heart. y^e sorowful minde. the
conscience oppressed, 5 hungering and
thristig for thy grace, shal ever set forth
thy praise and glorie. And albeit we be
but 6 wormes and dust, yet thou art
our Creator, & we be the worke of thine
handes: yea, thou art our 7 Father and
we thy children: thou art our shepherd
and

and we thy flocke: thou art our rede-
mer, and we thy people whome thou
hast bought: y art our God, & we thi-
ne inheritace. 1 Correct vs not therefore
in thine angre, ô Lord, nether according
to our desertes punish vs, but mercifully
chastise vs with a fatherlie affection: that
all the worlde may knowe, that at what
2 time so euer a sinner doeth repent him
of his sinne frō the bottom of his heart,
thou wilt put away his wickednes out of
thy remembrance, as thou hast promised
by thine holie Prophet.

⁷
Ier. 10. b
psal. 6. a

²
Ezek. 18. d

(.) Finally, forasmuche as it hath
pleased thee to make the night for man
to rest in, as thou hast ordeined him the
day to trauel: graūt, ô deare Father, that
we may so take our bodelie rest, that our
soules may continually 3 watche for the
time that our Lord Iesus Christ shal ap-
peare for our deliuerance out of this
mortal life, & in the meane season that
we, not ouercome by any 4 fantasies,
dreames, or other tentations, may fully
set our mindes vpon thee, loue thee, sca-
re thee, and rest in thee: furthermore

This marke
directeth vs
to that parte
of the mer-
ning prayer,
that is for
increase of
the Gof, el,
which also
may be said
here as time
serueth.

³
Luk. 12. c

⁴
Mat. 6. h

K iij.

¹
Luk. 21. c

that our slepe be not 1 excessiue or ouermuche after the insaciabie desires of our flesh: but onely sufficient to content our weake nature, that we may be better disposed to liue in all godlie conuersation to the glorie of thine holie Name, & profit of our brethren, So be it.

A P R A Y E R M A D E A T
the first assemblie of y^e English Church
at Geneua, when the cōfession of faith,
and whole orders were there red & ap-
proued.

²
1. Kin. 8. c

O Lord God almightie, and Father
moste merciful, there is 2 none like
thee in heauen nor in earth, w^h workest
all things for the glorie of thy Name, &
the comfort of thine elect: thou didest
once make man ruler ouer all thy crea-
tures, and 3 placed him in the garden of
all pleasures, but how sone, alas did he
in his felicitie 4 forget thy goodnes? Thy
people Israel also, in their welth did e-
uermore runne 5 astray, abusing thy ma-
nifolde mercies, like as all flesh continu-
ally rageth, when it hath gotten libertie,
and

³
Gen. 1 d. 2. b

⁴
Gen. 3. d

⁵
Exod. 23. 6

and external prosperitie. But such is thy
 wisdom adioyned to thy mercies, dea-
 re Father, that thou ¹ seekst all meanes ^{Ezek. 15. 2}
 possible, to bring thy children to the su-
 re sense, & liuelie feeling of thy Fatherlie
 fauour. And therefore when prosperitie
 wil not serue, then sendest thou aduersi-
 tie, graciouslie ² correcting all thy chil-
 dren, whome thou receiuest into thine ^{Heb. 12. 3}
 householde. wherefore we wretched &
 miserable sinners render vnto thee mo-
 ste humble and heartie thanks, that it
 hath pleased thee to cal vs home to thy
 folde by thy Fatherlie correction at this
 present, where as in our prosperitie and
 libertie we did neglect thy graces offred
 vnto vs. For the which negligence and
 manie other greuous sinnes, whereof we
 now accuse our selues before thee, thou
 mightest most iustely haue giuen vs vp
 to ³ reprobate mindes, and induration of ^{Rom. 1. 2}
 our hearts, as thou hast done other. But
 suche is thy goodnes, ô Lord, that thou
 semest ⁴ to forget all our offences, and ^{Isai. 4. 3}
 hast called vs of thy good pleasure from
 all idolatries into this Citie moste chri-
 stianly

¹
Matt. 5. 2

²
Luk. 24. 8
Acts 1. 2

³
1. Ioh. 3. 2

⁴
Psal. 3. 2

⁵
Gal. 4. 2

⁶
1. Pet. 3. 6

stianly reformed, to professe thy Name,
& to suffer some 1 crosse amōg thy peo-
ple for thy truth & Gospels sake: & so
to be thy 2 witnesses with thy Prophe-
tes and Apostles, yea, with thy dearly
beloued Sonne Iesus Christ our head, to
whome thou doest begin here to facion
vs like, that in his 3 glorie we may also
be like him when he shal appeare. O
Lord God, what 4 are we, vpon whome
thou shuldest shewe this great mer-
cie? O moste louing Lord, forgive vs our
vnthankfulnes, and all our sinnes, for Ie-
sus Christs sake. O heauenlie Father, in-
crease thine helie Spirit in vs, to teache
our hearts to crie 5 Abba, deare Father,
to assure vs of our eternal election in
Christ, to reueile thy wil more and more
towards vs, to cōfirme vs so in thy tru-
eth that we may liue and dye therein: &
that by the power of the same Spirit we
may boldly giue accountes of our faith
to all men with humblenes and meake-
nes, that 6 where as they backbite and
sclander vs as euil doers, they may be
ashamed & once stoppe their mouthes,
seing

seeing our good conuersation in Christ Iesus, for whose sake we beseeche thee. O Lord God, to guide, gouerne and prosper this our interprise in assembling our brethren to praise thine holie Name: & not onely to be here present with vs thy children 1 according to thy promise, but also mercifully to asist thy like persecuted people our brethren gathered in all other places, that they & we, consenting together in one 2 Spirit and truth, may (all worldlie respectes set a parte) seke thy onelie honour, and glorie in all our, and their assemblies.

¹
Matt. 18. d

²
Rom. 15.

A COMPLAINT OF THE tyrannie vsed against the Sainctes of God, conteyning a confession of our sinnes, and a prayer for the deliuerance & preseruacion of the Church, and confusion of the enemies.

E Ternal & euerlasting God, Father of our Lord Iesus Christ, who hast commanded vs to pray, and promised to heare vs, euen when we do call from the

Psal. 79.

pit of desperation, the miseries of these our most wicked dayes compel vs to powre foorth before thee the cōplain-tes of our wretched hearts oppressed with sorowe. Our eyes do beholde, and our eares do heare the calamities and oppression which no tongue can expresse, nether yet, alas, do our dull hearts rightly cōsider the same. For the heathen are entred into thine inheritance: they haue polluted thy Sanctuarie, prophaned and abolished thy blessed institutions, most cruelly murdered and dayly do murder thy deare children. Thou hast exalted the arme & force of our enemies: thou hast exposed vs to a prey, to ignominie and shame before suche as persecute thy trueth. Their wayes do prosper: they glorie in mischeif, and speake proudly against the honour of thy Name. Thou goest not foorth as Captaine before our hostes. The edge of our sword, which sometimes was moste sharpe, is now blunt, and doeth returne without victorie in battel.

It appeareth to our enemies, ô Lord,
that

that thou hast brokē that league, which
of mercie and goodnes thou hast made
with thy Church. For the libertie which
they haue to kil thy children like shepe,
& to shed their blood, no man resisting,
doeth so blinde & puffed them with pri-
de, that they as shame not to affirme, that
thou regardest not our intreating. Thy
long suffering and patience, maketh them
bolde from crueltie to procede to the
blasphemie of thy Name. And in the
meane season, alas, we do not consider
the heauines of our sinnes, which long
haue deserued at thine hands not onely
these temporal plagues, but also the tor-
mentes prepared for the inobediēt. For
we knowing thy blessed wil, haue not
applied our diligence to obey y^e same,
But haue folowed, for the most parte,
y^e vaine conuersation of the blinde worl-
de: & therefore in very iustice hast thou
visited our vnthankfulnes. But, o Lord,
if thou shalt obserue and kepe in minde
for euer y^e iniquities of thy chidren, then
shal no flesh abide, nor be saued in thy
presence. And therefore we cōuicted in

our owne conscience, that most iustely we suffer, as punished by thine hand, do neuertheles call for mercie, according to thy promise. And first we desire to be corrected with the rodde of thy childre by the which we may be brought to a perfect hatred of sinne, and of our selues: and therefore, that it wolde please thee, for Christ Iesus thy Sones sake, to shewe to vs and thy whole Church vniuersally persecuted, the same fauour and grace, that sometymes thou didest, when the chief membres of the same for anguish and feare, were compelled to cry. why haue the nacions raged? why hath the people made vprores? & why haue Princes and Kings coniured against thine appointed Christ Iesus? Then didest thou woderfully assyst & preserue thy smale, & dispersed flocke: the didest thou burst vp the barres and gates of yron: then didest thou shake the foundations of Itrōg prisiones: then didest thou plague the cruel persecuters, & then gauest thou some tranquillitie & rest, after those raging stormes and cruel afflictions.

O Lord

Psal. 2.
Actes 4.

O Lord, thou remainest one for euer: we haue offended, and are vnworthie of any deliuerance: but worthie art thou to be a true and constant God, and worthie is thy deare Sōne Christ Iesus, that thou shuldest glorifie his Name, and reuenge the blasphemie spokē against the trueth of his Gospel, which is by our aduersaries damned, as a doctrine deceivable and false: yea, the blood of thy Sonne is trodden vnder fete, in that the blood of his membres is shed for witnessing of thy trueth: & therefore, O Lord, beholde not the vnworthynes of vs that call for the redresse of these enormities, nether let our imperfections stoppe thy mercies from vs, but beholde the face of thine anointed Christ Iesus, and let the equitie of our cause preuaile in thy presence. Let y blood of thy Saintes, which is shed, be openly reuenged in the eyes of thy Church, that mortal men may knowe the vanitie of their counsels, and y thy children may haue a taste of thine eternal goodnes. And seing that from that man of sinne, that Romaine An-

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doeth so blinde & puffed with pride,
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mentes prepared for the inobediēt. For
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applied our diligence to obey y^e same,
But haue folowed, for the most parte,
y^e vaine conuersation of the blinde worl-
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our owne conscience, that most iustely we suffer, as punished by thine hand, do neuertheles call for mercie, according to thy promise. And first we desire to be corrected with the rodde of thy childre by the which we may be brought to a perfect hatred of sinne, and of our selues; and therefore, that it wolde please thee, for Christ Iesus thy Sõnes sake, to shewe to vs and thy whole Church vniuersally persecuted, the same fauour and grace, that sometymes thou didest, when the chief membres of the same for anguish and feare, were compelled to cry. why haue the nacions raged? why hath the people made vprores? & why haue Princes and Kings coniured against thine appointed Christ Iesus? Then didest thou wõderfully assise & preserue thy smale, & dispersed flocke: the didest thou burst vp the barres and gates of yron: then didest thou shake the foundations of Istrõg prisoners: then didest thou plague the cruel persecuters, & then gauest thou some tranquillitie & rest, after those raging stormes and cruel afflictions.

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Actes 4.

O Lord, thou remainest one for euer: we haue offended, and are vnworthie of any deliuerance: but worthie art thou to be a true and constant God, and worthie is thy deare Sōne Christi Iesus, that thou shuldelt glorifie his Name, and reuenge the blasphemie spokē against the trueth of his Gospel, which is by our aduersaries damned, as a doctrine deceivable and false: yea, the blood of thy Sonne is trodden vnder fete, in that the blood of his membres is shed for witnessing of thy trueth: & therefore, ô Lord, beholde not the vnworthynes of vs that call for the redresse of these enormities, nether let our imperfections stoppe thy mercies from vs, but beholde the face of thine anointed Christi Iesus, and let the equitie of our cause preuaile in thy presence. Let y blood of thy Saintes, which is shed, be openly reuenged in the eyes of thy Church, that mortal men may knowe the vanitie of their counsels, and y thy children may haue a taste of thine eternal goodnes. And seing that from that man of sinne, that Romaine An-

Christ, the chief aduersarie to thy deare Sonne, doeth all iniquitie spring, and mischief procede, let it please thy Fatherlie mercie, more and more to reueile his deceit & tyrannie to the worlde: open the eyes of Princes and Magistrates, that clearly they may see how shamefully they haue bene and are abused by his deceivable wayes, how by him they are compelled moste cruelly to sheade the blood of thy Saintes, & by violence refuse thy new & eternal Testament: that they in deepe consideration of their grievous offences may vnfaignedly lament their horrible defection from Christ Iesus thy Sonne, from hence forth studying to promote his glorie in the dominions committed to their charges, that so yet once againe may the glorie of thy Gospel appeare to the worlde. And seig also that the chief strength of that odious beast consisteth in dissension of Princes, let it please thee, ô Father, which hast claimed to thy selfe to be called the God of peace, to vnite and knit in perfect loue the hearts of al those, that loke
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for the life euerlasting. Let no craft of Satan moue them to warre one against another, nether yet to mainteine by their force and strength that kingdome of darkenes: but rather, that godly they may conspire (illuminated by thy word) to roote out from among them all superstition with the maintainers of the same.

These thy graces, O Lord, we vnfaignedly desire to be powred forth vpon all realmes and nations, but principally according to that duetie, which thou requirest of vs, we moste earnestly require that the hearts of the inhabitáts of England and Scotland, whome the malice and craft of Satan and of his suppostes, of many yeares haue disscuered, may continue in that godly vnitie, which now of late it hath pleased thee to giue them, being knit together in the vnitie of thy worde: open their eyes, that clearly they may beholde the bondage and miserie, which is purposed against them both: and giue vnto them wisdom to auoid the same in suche sort, y in their godly concorde thy Name may be glo-

L. j.

rified and thy disperfed flocke comforted and relieued.

The commune welthes, O Lord, where thy Gospell is truly preached, and harbour graunted to the afflicted members of Christs bodie, we commend to thy protection and mercie. Be thou vnto them a defence and buckler: be a watchman to their walles, and a perpetual sauegarde to their cities, that y^e craftie assautes of their enemies repulſed by thy power, thy Gospel may haue free passage from one Nation to another: and let all Preachers and Ministers of the ſame haue the giſtes of thine holie Spirit in ſuche aboundance, as thy godly wiſdome ſhall knowe to be expedient for the perfect inſtruction of that flocke which thou haſt redemed with the precious blood of thyne onely and welbeloued Sonne Ieſus Chriſt: purge their hearts frō all kinde of ſuperſtition, from ambition and vaine glorie, by which Satan continually laboreth to ſtirre vp vngodly contention: and let them ſo conſent in y^e vnitie of thy trueth, that no
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ther the estimation, which they haue of men, nether the vaine opinions, which they haue conceiued by their writings, preuaile in them against the cleare vnderstanding of thy blessed worde.

And now last, δ Lord, we most hūbly beseeche thee, according to \bar{y} prayer of thy deare Sonne our Lord, Iesus, so to sanctifie and cōfirme vs in thine eternall veritie, that nether the loue of life temporal, nether yet \bar{y} feare of torments & corporal death, cause vs to denie the same, when the confession of our faith shalbe required of vs: but so assyst vs wth the power of thy Sprite, that not onely boldely we may cōfesse thee, δ Father of mercies, to be the true God alone, & whome thou hast sent our Lord Iesus to be \bar{y} onely sauour of the worlde, but also, \bar{y} cōstantly we may withstād all doctrine repugning to thine eternal trueth reueiled to vs in thy most blessed word. Remoue from our hearts the blinde loue of our selues, and so rule thou all the actions of our lyfe, that in vs thy godli Name may be glorified, thy Church e-

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GULAR NATION

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ified, and Satan finally confounded by the power & meanes of our Lord Iesus Christ, to whome with thee & the holie Sprit be all praise and glorie before thy Congregations, now and euer, So be it.

Arise, ô Lord, and let thyne enemies be ashamed: let them flee from thy presence, that hate thy godly Name: let the grones of thy prisoners entre in before thee: & preserve by thy power suche as be appointed to death: let not thyne enemies thus triūph to the end, but let them vnderstand, that against thee they fight: preserve and defend the vine, which thy right hand hath planted: and let all nations see the glorie of thyne anointed.

Hasten Lord, and tary not.

A GODLIE PRAYER TO be said at all times.

HONOUR & praise be giuen to thee, ô Lord God almightie, moste deare Father of heauen, for all thy mercies and louing kyndenes shewed vnto vs, in
that

ŷ it hath pleased thy gracious goodnes
frely & of thyne owne accorde, to elect
and chuse vs to saluation before the be-
ginning of the worlde: & euen lyke cō-
tinuall thākes be giuen to thee for crea-
ting vs after thyne owne image, for re-
deming vs with ŷ precious blood of thy
deare Sonne, when we were vtterly lost,
for sanctifying vs with thyne holy Sprit
in the reuelacion & knowledge of thine
holy worde, for helping and succouring
vs in all our nedes and necessities, for sa-
uing vs from all dangers of bodie and
soule, for comforting vs so fatherly in all
our tribulacions and persecutions, for
sparing vs so long and giuing vs so large
a tyme of repentance. These benefites,
ō moste mercyfull Father, lyke as we
knowledge to haue receiued them of
thyne onely goodnes, euen so we besee-
che thee, for thy deare sōne Iesus christis
sake to graunt vs alwayes thyne holie
Sprit, whereby we may continually
growe in thankfulnes towards thee,
to be led into all truerth, and comforted
in all our aduersities. O Lord, streng-
L. iij.

then our faith: kindle it more in frequentnes and loue towards thee and our neighbours for thy sake. Suffer vs not, moste deare Father, to receiue thy worde any more in vaine, but grāt vs alwayes the assitāce of thy grace and holic Sprite, that in heart, worde and dede we may sanctifie and do worship to thy Name. Helpe to amplifie and increase thy kingdome, that what soeuer thou sendest, we may be heartly wel content with thy good pleasure and will: let vs not lacke the thing, ô Father, without the w̄ we can not serue thee, but blesse thou so all the workes of our hādes, that we may haue sufficient, and not to be chargeable, but rather helpfull vnto others: be merciful, ô Lord, to our offences: and seing our dette is great, which thou hast forgien vs in Iesus Christ, make vs to loue thee and our neighbours so muche the more. Be thou our Father, our Captaine and Defender: in all tentations holde thou vs by thy mercyfull hand, that we may be deliuered from all incenueniencies, and end our liues in
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the sanctifying & honour of thine holie Name, through Iesus Christ our Lord, and onely Sauour, So be it. Let thy mightie hand and outstretched arme, ô Lord, be stil our defence: thy mercie and louing kyndenes in Iesus Christ thy deare Sonne, our saluation, thy true and holie worde, our instruction: thy grace and holie Sprite, our comfort and consolation, vnto the end and in the end. So be it.

O Lord, increase our faith.

A PRAYER TO BE SAID
OF THE CHILDE BEFORE

he studie his lesson.
Of the 119. Psalme.

VWherein shal the Childe addresse his way? in guiding him selfe according to thy worde. Open myne eyes and I shal knowe the merueiles of thy Law. Giue me vnderstanding, & I shal kepe thy Law, yea, I shal kepe it with mine whole heart.

L iiii.

Lord, which art the fountaine of all wisdome and knowledge, seing it hath pleased thee to giue me the meane to be taught in my youth for to learne to guide me godly and houestly all the course of my life, it may also please thee to lighten myne vnderstanding (y^e which of it selfe is blinde) that it may comprehend and receiue that doctrine and learning which shalbe taught me: it may please thee to strengthen my memorie to kepe it well: it may please thee also to dispose myne hearte willinglie to receiue it with suche desire as apperteineth: so that by myne ingratitude the occasion which thou giuest me, be not lost. That I may thus do, it may please thee to powre vpon me thyne holie Sprit, the Sprit, I say, of all vnderstanding, trueth, iudgement, wisdome and learning, the which may make me able so to profite, that the paines that shalbe taken in teaching me, be not in vaine.

And to what studie soeuer I apply my selfe make me, ô Lord, to addresse it vnto the right end: that is to knowe thee in

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our Lord Iesus Christ, y I may haue full trust of saluation in thy grace, & to serue thee vprightly according to thy pleasure, so that what soeuer I learne, it may be vnto me as an instrument to help me thereunto. And seing thou dost promise to giue wisdom to the lytle & humble ones, and to confounde the proude in the vanitie of their wits, and lykewise to make thy selfe knowen to them that be of an vpright heart, and also to blynde the vngodly and wicked, I beseeche thee to facion me vnto true humilitie, so that I may be taught first to be obedient vnto thee, and next vnto my superiors, that thou hast appointed ouer me: further y it may please thee to dispose mine heart vnfeinedly to seke thee and to forsake all euil and filthie lustes of the flesh: and that in this sorte I may now prepare my selfe to serue thee once in that estate w it shal please thee to appoit for me whe I shal come to age.

Out of the. 25. Psalme:

The Lord reueileth his secrets vnto the

that feare him, and maketh them to knowe his alliance.

A PRAYER TO BE SAID
before a man begin his worke.

O Lord God moste merciful Father and Sauour, seing it hath pleased thee to command vs to trauel, that we may relieue our nede, we beseeche thee of thy grace so to blesse our labour, that thy blessing may extēd vnto vs, without the which we are not able to cōtinue: & that this great fauour may be a witnesse vnto vs of thy bountifulnes & assitāce, so that thereby we may knowe y^e fatherlie care that thou hast ouer vs.

Moreouer, ô Lord, we beseeche thee y^e woldest strengthen vs with thine holy Sprite, that we may faithfully trauel in our state and vocation without fraude or deceit: & that we may indeuour our selues to followe thine holy ordinance, rather then to seke to satisfie our griedie affections or desire to gaine. And if it please thee, ô Lord, to prosper our labour,

bour, giue vs a mynde also to help them that haue nede, according to that abilitie that thou of thy mercy shalt giue vs : & knowing that all good things come of thee, graunt that we may humble our selues to our neighbours, & not by any meanes lyfte our selues vp aboue them, which haue not receiued so liberal a portio as of thy mercie y^e halt giue vnto vs. And if it please thee to trye & exercise vs by greater pouertie & nede, then our flesh wolde desire : y^e thou woldest yet, O Lord, graunt vs grace to knowe y^e thou wilt nourish vs continually through thy bountiful liberalitie, that we be not so tempted that we fall into distrust : but that we may patiently waite til thou fill vs, not onely with corporal graces & benefites, but chiefly with thine heauenlic and spiritual treasures, to the intent that we may alwayes haue more ample occasion to giue thee thanks, and so wholly to rest vpon thy mercies. Heare vs, O Lord of mercie, through Iesus Christ thy Sonne our Lord. Amen.

